

America

VOL. LXXVI. NO. 26
MARCH 29, 1947

A CATHOLIC REVIEW OF THE WEEK



15 CENTS A COPY • 6 DOLLARS A YEAR

PERIODICAL

PUBLIC LIBRARY

MAR 27 1947

DETROIT

SUMMONS TO INTERVENTION

AN EDITORIAL

The muddled conservative

CHRISTOPHER EMMET

Conference in Chicago

MARTIN M. McLAUGHLIN

Background to the Bulgarian treaty

IVAN STANCIOFF

an Easter Gift for Children You Love

This Easter, Catholic Children's Book Club members will receive these books—gifts from someone who loves them.

Picture Book Group (P) (ages 6 to 8):

BENJAMIN BUSYBODY, by Lorraine Beim, tells about a little boy who was always busy helping—sometimes too busy. Cheerfully bright illustrations. **\$2.00**

Intermediate Group (A) (ages 9 to 11):

RAIN FOREST, by Armstrong Sperry, relates the adventures of Chad Powell. While traveling through New Guinea forests to join his father, Chad and his native friend Natua are captured by pygmies—and excitement runs high. **\$2.50**

Older Boys (B) (ages 12 to 16):

GALAPAGOS BOUND, by Felix Riesenbergh, Jr. is a thrilling story of international smuggling near Galapagos Islands, centered around the tuna fishing fleet. Told with authentic background and color. **\$2.25**

Older Girls (C) (ages 12 to 16):

WILLOW HILL, by Phyllis A. Whitney, is skilfully told with an interracial background. Finally the youth of the town work out their own solution. Winner of the \$3,500 award in the Youth Today Contest. **\$2.50**

The Details

Each month the Catholic Children's Book Club sends the child a carefully selected book: fiction, biography, travel. A week later, you are billed for it. You receive a free News Letter describing the selection, with other news of the Book Club.

The Cost

The retail cost of the books selected ranges from \$2.00 to \$2.75 each. But you pay only \$1.75, after the child has received and examined the book. There is no other charge—no handling or postage costs—just the one sum of \$1.75 for each selection accepted. You need accept only four books during the year.

Catholic Children's Book Club

70 East 45th Street, New York 17, N. Y.

GROUPS
P. Boys and Girls, 6 to 8
A. Boys and Girls, 9 to 11
B. Boys, 12 to 16
C. Girls, 12 to 16

Send a book each month until further notice to

CHILD'S NAME

ADDRESS

CITY..... ZONE..... STATE.....

Enter this child in Group ☐ P, ☐ A,

☐ B, ☐ C.

I agree to buy at least four selections during the year. Each month after the book has been accepted, bill me for \$1.75 and send me your free News Letter.

ADULT'S NAME

ADDRESS

CITY..... ZONE..... STATE.....

Contents

America, March 29, 1947

Comment on the week..... 701

Washington front..Wilfrid Parsons 705

UnderscoringsA.P.F. 705

Editorials 706

Summons to intervention

White primary and white freedom

Agricultural prices and the future

Old age psychoses and the home

Slave laborers—chattels or humans?

Articles

The muddled conservative..... 709
Christopher Emmet

Conference in Chicago..... 711
Martin M. McLaughlin

Background of the Bulgarian treaty. 714
Ivan Stancioff

Literature and art..... 717

Quebec letter
Patrick Mary Plunkett

Poems

Lent in a forest marsh
John D. Boyd

Lent
Leonard McCarthy

Books.....Reviewed by

This Is My Story..... 719

Robert C. Hartnett
The Dark Side Of The Moon..... 719

Walter Dushnyck
At Sallygap and Other Stories..... 720

Riley Hughes
Palladian 721

Mary Stack McNiff

The Word..William A. Donaghy, S.J. 724

The Theatre.....Theophilus Lewis 724

Films.....Thomas J. Fitzmorris 725

Parade.....John A. Toomey 727

Correspondence 728

AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. March 29, 1947. Vol. LXXVI, No. 26. Whole No. 1976. Telephone Murray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the week. Registered U. S. Patent Office.



Good Friday observance

Catholics and Protestants in Buffalo are joining in promoting the "More Reverent Observance of Good Friday," now in its third year in that city. Hundreds of business firms will close during the three-hour Passion period. A joint letter urging community cooperation has been mailed by the Rev. Joseph F. Schneider, diocesan director of the Confraternity of Christian Doctrine, and the Rev. Harlan M. Frost, executive secretary of the Council of Churches. A pledge will be distributed by Catholic and Protestant leaders. At the same time, President Truman has lent his influence for the same cause. In a letter commending the Committee on Three Hours Observance of Good Friday in Our National Capital he says that it would be a fine thing if the nation should follow that example, and adds:

The world in these latter years has learned many lessons which the mystery of sorrow teaches. I trust therefore that the people of this nation will participate actively in church services during the sacred period on Good Friday, meditating on the lessons taught by the Saviour on this day and exemplifying by their daily lives those noble Christian virtues.

Certainly Catholics should set a high example both in religious and in civic observance of this great solemnity. And the profound liturgical beauty of the Church's ancient Good Friday service should be familiar to all.

Salaries of Catholic lay teachers

An editorial, "Teacher trouble," in our issue of March 1 evoked a good deal of reader-reaction, some of it directed at what seemed to be AMERICA's blindness to the low salaries paid lay teachers in Catholic schools. Of course, the editorial had only one purpose—to summarize and comment on the findings reported by Benjamin Fine in a series of twelve New York Times articles; and practically the entire series dealt with teachers in public schools. But AMERICA has no cause to put the problems of teachers in Catholic schools outside the forum of public discussion. One correspondent states that in a Catholic high school in the Middle West, in which about half the faculty is lay, his average salary over twenty years of service in the school has been about \$1,800 a year and is now well below a living wage. "A master's degree and twenty years of experience do not bring a sufficient salary today for the needs of my family, nor have they done so in the past." From the testimony of other readers as well, it would appear that Catholic school administrators should take serious stock of this situation. Three things, especially, put lay teachers in Catholic schools at a disadvantage: 1) their loyalty to the Catholic apostolate of teaching; 2) the inability of priests and religious administrators to see realistically that lay people cannot live in the world (and raise Catholic families, etc.) on a basis of sacerdotal or religious

poverty; 3) a lack of appreciation by not a few Catholic administrators of the fact that with the tremendous expanse of Catholic education—in both the number of schools and the size of student bodies—lay faculty members are an *essential* and a *permanent* part of the Catholic system. They are essential for what—precisely as lay teachers—they contribute to it; they are a permanent part of the system because there probably never will be enough priests and religious to provide Catholic education for all Catholic youth. The conclusion is what our correspondents arrived at: the Catholic system must give lay teachers adequate pay, reasonable security and satisfactory working conditions.

By-passing the United Nations?

It is said that Mr. Truman's \$400-million plan for aid to Greece and Turkey to counter communist infiltration by-passes the UN. This overlooks the fact that the Organization does not extinguish the necessity for each member to first determine its own foreign policy. It also overlooks the uniquely dominant position of the United States in the UN. Forty per cent of the budget is contributed by this country; in UNRRA, seventy-two per cent of the funds came from the United States. In other words the course that UN may take in this issue will be largely determined by what policy it becomes evident our own country will adopt. It is only after the whole world knows just how far we are prepared to go in the face of communist infiltration that the Organization can be expected to reach a decision to fit the situation. If the case is brought to the Security Council, the outcome will be decided by the other members in the light of how far the United States is willing to go to sustain the decision. Without obvious, tangible proof of a drastic change in our foreign policy, such as is represented by Truman's clear-cut appeal to Congress and by congressional support, any protestations by our representative at Lake Success will be written off as typical American verbiage lacking a follow-through. Our country should be willing to clear this great problem through the United Nations, although just how no critic has yet made clear. But it will serve no purpose until the whole world has become cognizant by congressional action how seriously we regard the Greek and Turkish problem.

For a hemispheric Bill of Rights

The time has come for the twenty-one American republics to join in a mutual guarantee of the basic liberties of their citizens against any form of dictatorship, whether it comes from the left or from the right. Such a code of principles, applied to all the American republics, would not only strengthen inter-American unity, but would give impetus to the solution of international problems within the framework of the United Nations. The

proposed hemispheric bill of rights and its machinery were explained to the *New York Times* (Sunday, March 16, 1947) by Señor Victor Raul Haya de la Torre, leader of the nationalist Aprista party in Peru and his country's delegate to the United Nations. The Peruvian conceives the creation of such a continental bill of rights as an eloquent manifestation of hemispheric solidarity. It would speed up the process of transformation of Latin American regimes into really democratic governments. Señor Haya de la Torre, whose Aprista party now shares some cabinet posts, maintains that such a bill of rights should bind all American republics equally. Most Latin American constitutions contain guarantees of freedom of conscience, freedom of expression and other liberties contained in our own Bill of Rights. But Señor de la Torre believes a hemispheric bill of rights should also include the basic Four Freedoms, especially freedom from want. Mutual recognition of this freedom would accelerate the conclusion of regional customs agreements, modeled upon that concluded recently between Argentina and Chile. He hopes, furthermore, that an Economic Council for South America will be established. The council would draw up a coordinated program for industrial and agricultural development in the interest of the entire continent. Such political and economic solidarity of the Americas, he avers, is in the spirit of the United Nations Charter and of the Act of Chapultepec. The United States, as one of the signatories of the Act of Chapultepec, will give, we hope, its support to such a proposed hemispheric bill of rights, thus reducing the not altogether remote dangers of totalitarian penetration in the Americas. In this as in other ways, closer collaboration between like-minded American republics is a better answer than unilateral action.

First Week at Moscow

Facts and definitions, solid foundations for any durable peace, filled the air at Moscow last week as the Foreign Ministers settled down to hard negotiations. At the suggestion of Great Britain the Powers laid on the table their figures for war prisoners maintained outside Germany. Molotov admitted to 890,532, Bevin said his country held 435,295, Bidault said France had 631,483. The United States announced it had 15,103 German prisoners of war, mostly in Italy. But at Moscow foreign diplomats were reported as believing that the USSR held no less than two million prisoners of war. Mutual recriminations of Messrs. Bevin and Molotov over de-nazi-

fication ended in a tie, with each one naming five alleged Nazis occupying positions under the other's occupation program. One comprehensive feature was the unprecedented flow of facts from the uncensored correspondents covering the Foreign Ministers' Council. But definitions were even more in the news than statistics. In an effort to cut through the ambiguity that had bedeviled previous Big Three agreements, Secretary George C. Marshall laid before the Council the American definition of democracy. "We believe," said the Secretary, "that human beings have certain inalienable rights—that is, rights which may not be given or taken away." These include the right of every individual "to develop his mind and his soul in the ways of his own choice, free of fear and coercion. . . ." Such a democracy gives free life to political parties, with access to the truth so that the people can be able to develop in ways of their choice. And in the meeting of the Deputies, who are hastening to completion a treaty for Austria, the American representative, Lt. Gen. Mark Clark, was submitting five specific legal guarantees of those rights. Vividly mindful of the confusion that the term "German assets" had brought upon his administration in Austria, General Clark was particularly anxious to get from the Russians the definition of the term "fascist."

M. Bidault and the German population

By submitting a program for easing the German population problem, M. Bidault has done the world the service of once more calling its attention to a major injustice of the Potsdam agreement. To date France has done little to implement the constructive aspects of that unfortunate document, but if she succeeds in making possible voluntary German emigration we are all her debtors. The economic provisions of the Potsdam agreement made it impossible for Germany to support her people even before the mass deportations of Germans from the East and the *Volksdeutsche* added to her troubles. Deprived of the Eastern agricultural lands, provisionally assigned to Poland as a sop for another historic act of injustice, the rump Germany must now support between 10 and 13 million more Germans than resided in the whole nation before the war. Several million prisoners of war are still abroad. While humane principles demand their return home in the near future, economic observers recognize that their presence will severely aggravate the food situation, unless outlets for export and exchange are permitted the restricted German economy. We witness not only the results of wartime destruction and postwar disorganization, but also the spectacle of a whole nation going permanently on relief because it has too many people to support for the amount of production allowed it. Should the Western nations fail to resettle the million and a half refugees abroad, Germany will stagger under the effort to absorb them. Amidst this chaos the French suggestion for emigration makes sense. Of course the French motives are not of the highest. They are apparently less concerned with the inhumanities of the Potsdam solution than with the prospects of an overpopulated, poverty-stricken neighbor that might plot future

AMERICA—A Catholic Review of the Week—Edited and Published by the following Jesuit Fathers of the United States:

Editor-in-Chief: JOHN LAFARGE

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: BENJAMIN L. MASSE, ALLAN P. FARRELL,

WILLIAM J. GIBBONS, J. EDWARD COFFEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,

JOHN COURTNEY MURRAY

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

President, America Press: GERALD C. TREACY

Business Manager and Treasurer: JOSEPH CARROLL

Promotion and Circulation: GERARD DONNELLY

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

wars. Should compulsion be used to effect emigration to France or elsewhere, the plan of M. Bidault would be unacceptable. We would like to think, moreover, that justice would be done by resettling at least some of the Germans in the lands taken from them in the East of Germany. But, with these provisos, the French proposal is a heartening sign. At least it takes cognizance of an impossible situation created by the Potsdam agreement.

One or two Germanies?

The serious charges and counter-charges that crackle across the conference table at Moscow are centering more clearly as the days drag by on the core of the German question—what sort of economic and political Germany will ultimately be offered a peace and begin to take her place among the nations? Mr. Vishinsky's charges that the occupation policies in the Western zones prejudice toward federalization the future political structure of Germany. With reference to American administration of Bavaria, the Soviets say that there is a "separatist and anti-democratic" character to many of the activities in the Western zones. The communist-led Socialist Unity Party has recently increased its activity in the Western zones. All these things serve to focus attention on the crucial and thorny problem. The very fact that Russia is strong for a highly centralized Germany, both economically and politically, may, of course, go far in persuading some that the direct opposite is preferable. But the case is not that clear cut. Dangers and difficulties abound wherever one turns, and on their judicious facing and solving depends the future of Germany and, to a great extent, that of the whole of Europe.

Risks and possible solutions

A Germany economically integrated is desired by Moscow and the West alike, but for different reasons. The West wants it for its own and Europe's economic health; Moscow wants it because she frankly has her eyes on the industrial output of the Ruhr. If there is no economic unity achieved, the east of Germany will be economically dominated by Russia; if it is achieved, Russia's economic weight will be felt to the banks of the Rhine. Again, in the political sphere, a highly centralized Germany operating from Berlin would be under an obvious and embarrassing consciousness of the nearness of Moscow. On the other hand, a political unification even under a federalized system will allow to communist-dominated political groups the freedom throughout the country that the United States and Great Britain traditionally grant to political parties. Under this plethora of risks, it would seem that the best solution is a loose federation of German states with no highly centralized core, and a speedily achieved economic unification, with the Ruhr, however, administered by those Western nations to whom it is of vital importance. It is along these lines that Secretary of State Marshall is hewing, though the United States stand on the Ruhr has not been clarified as yet. Upon the firmness of Marshall's position, in which he is largely backed by France and England, depends hugely the arresting of clear Russian attempts to

split Germany into two now so that she may be welded into one communist state later. We will, it seems, block totalitarian expansion in Greece and Turkey—Germany is no less a battle-ground.

Democracy and Communists

Two completely unrelated events, occurring within a few days of one another, dramatized the dilemma of democracy in dealing with the communist issue. To enable it to continue publication, the *New York Times* lent the *Daily Worker* sixteen tons of newsprint, justifying the action by an appeal to the doctrine and practice of free speech in a democracy. Said the *Times* editorially:

We are not afraid of free discussion in the United States. Nor are we in favor of using the Russian method of the Iron Curtain to prevent discussion. We think democracy in this country is strong enough to withstand any verbal blows that can be delivered against it by the *Daily Worker*, and we think that proof of this strength can best be provided by permitting the *Daily Worker* to keep on talking.

A week or so later the Supreme Court upheld the power of the U. S. Civil Service Commission to fire a Federal employe on grounds of sympathy to communism. In September, 1944, one Morton Friedman was dismissed as chief of the classification division of the War Manpower Commission because of his activities in connection with American Peace Mobilization. The case was appealed first to the Federal District Court for the District of Columbia and then to the Circuit Court of Appeals. Both courts sustained the Civil Service Commission. The District Court found that there "were reasonable grounds to believe this organization was formed under the auspices of the Communist Party, designed to influence the American people to oppose participation in the war against Germany." By refusing to interfere with this decision the Supreme Court said in substance that the mere fact of membership in a communist front organization raises reasonable doubt of loyalty to the United States.

Radicals or foreign agents?

While these two incidents are not related to communism in the same way—in the one case there is question of free speech, in the other of employment in Federal service—they illustrate nevertheless two conflicting attitudes toward our native Stalinists. The action of the Civil Service Commission in dismissing Friedman seems based on the belief that a communist sympathizer, and *a fortiori* a card-carrying Communist, is doubtfully loyal to the United States not merely because he is opposed to our political system, but even more because he prefers the interests of a foreign power to the interests of his native country. The *Times* editorial, on the other hand, appears to regard Communists as a kind of extremist group on the fringe of our native radical movement, misguided souls and opponents of democracy to be sure, but sincere citizens who are exercising their right to publicize their ideas and win converts to their cause. These conflicting views go a long way toward explaining our inability to frame a consistent policy toward our domestic

Communists. We cannot make up our minds whether they are merely radicals or agents of a foreign power. The action of the Supreme Court in upholding the Civil Service Commission may serve to dispel this confusion. Would the *Times*, one wonders, lend newsprint to the *Daily Worker* if the American Communist Party were recognized as part of a world-wide conspiracy? Under the same circumstances, would it have lent paper to a Nazi organ back in 1940? Admittedly it is dangerous to limit the right of free speech in our democracy, but we do limit it, as certain publishers of obscene books and magazines can testify. We fail to see that the concept of free speech in a democracy compels us to extend this precious right to agents of a foreign power sworn to destroy us.

The Church and the Jews

Léon Bloy has expressed a common misapprehension of the intent of the phrases *pro perfidis Judaeis* and *Judaica perfidia* which occur in the Good Friday bidding prayers of the Roman Rite. He imagines that what is indicated is an "abysmal wickedness, which the precision of liturgical language calls by the singular name, 'Jewish perfidy.'" In the March number of *Theological Studies*, the Reverend John M. Oesterreicher shows that just the opposite is true: that the liturgy neither passes moral judgments nor intends to label the Jews as "treacherous" or "wicked." In mentioning *Judaica perfidia* it is Israel's disbelief in Christ that the Church laments, since from them least of all was a refusal of faith to be expected. That "disbelief" is the meaning of *perfidia* in this context is argued from the usage of the Fathers of the Church and of the *Ecclesia orans* in her ritual language as well as from the studies of philologists and liturgists. The *perfidia* spoken of in the liturgy is, then, not in the moral, but in the intellectual sphere. This matter has some importance for vernacular translations of the Missal: the Good Friday intercession and the authentic mind of the Church on the Jews will be better understood if *perfidia* is rendered "disbelief." The Church bids us pray that—in Pauline terms—the veil may be lifted from their hearts and that they, who are to God "most dear for the sake of the fathers," may likewise know Jesus the Messiah our Lord.

Crime report

The report for 1946 issued on March 16 by Edgar Hoover of the FBI is one to make Americans think, and think seriously. We have, said the report, reached a ten-year peak in crime. Of the 645,431 persons arrested in 1946, the 21-year-olds led all the rest, followed by the 22, 23, 24 and 20-year-old group. Girls under 21 numbered only two-thirds of those arrested in 1945; but they still were 40 per cent more numerous than in pre-war days. Murder had increased 23.3 per cent over 1945, robbery 15.7 per cent, aggravated assault 12.9 per cent. Rural crime showed an increase of 14.1 per cent as against 7.4 per cent for urban. Mr. Hoover indicated what he considered some of the causes of our present crime situation: 1) after-effects of the spirit of wartime

abandon; 2) inadequate staffing and training of law enforcement agencies; 3) the "graduation" of former juvenile delinquents to more serious crime; 4) breakdown of the American home. The fourth, we should say, is one of the really fundamental causes. In healthy homes, "wartime abandon" would hardly flourish and juvenile delinquency would be almost unknown. We recall that, a couple of years ago, when Mr. Hoover was asked by a women's group whether the Army was training future criminals, he replied that the post-World-War-I criminals were not the product of the Army but of disrupted wartime homes; and that the women should be more concerned about their homes than about the Army. Very sound advice indeed. Nevertheless, looking at the prominence of the 20-to-24-year-olds in the FBI's figures, and recalling the complaints of various Chaplains during the war, we think that the Army, too, should take serious thought about the morals of the youth whom the nation confides to its care.

Obit Bishop McLaughlin

Just three weeks ago (March 8) AMERICA quoted some passages from the 1947 Lenten Pastoral of the Most Rev. Thomas H. McLaughlin, Bishop of Paterson, N. J. They dealt with the difficult problem of the relation of the Catholic to the community and other religious groups in the same. On March 18 came the sad news of Bishop McLaughlin's death. It was not quite unexpected, since he had long been in failing health, and the pastoral written from his sick-bed was, in a sense, his spiritual last will and testament. But the fact that he had for very many years maintained a particularly close and sympathetic relationship with AMERICA and its Staff caused his death to be deeply felt by us. Bishop McLaughlin was a lifelong student, a profound and searching theologian. New York born and raised, he had a vivid interest in all that concerned the rural apostolate; the Eastern rites; all the humble and neglected people in his cosmopolitan diocese. Throughout the course of two world wars he was an active link between Innsbruck, his Alma Mater, and the United States. May he rest in peace.

Thirty-minute revolution

Half an hour after the State Supreme Court had ruled five-to-two against him, Herman Talmadge vacated the executive offices in Atlanta, and Melvin E. Thompson was peacefully recognized as Acting Governor in Georgia. Doubtless Mr. Talmadge and his adherents must feel that the five judges have misread the intent of the State Constitution; but the important thing is that they have accepted the adverse decision. Whatever injury their rights may have suffered—supposing the decision to be erroneous—they realize that those rights, and the rights of all the citizens of Georgia, would be even more gravely jeopardized by an appeal to force. The rule of law, given human frailty, is not perfect; but it is the best safeguard of our rights that we have so far devised. As is implied in our editorial on the white primary (p. 706, this issue), circumventing or overthrowing the law can be a two-edged sword.

Washington Front

Some time ago, the sixteen "freshman" Senators on the Republican side, to the glee of those reporters to whom revolt (man bites dog) is always top news, wrote a letter to their leadership protesting against being treated as children and not being let in on party secrets. At that time there was considerable speculation as to whether history was to repeat itself, and whether this meant that a new "progressive" movement was to begin again in the Republican party as it did thirty years ago.

The speculation about the freshman Senators was probably premature. The motivation of the letter was not anything more than the natural resentment at the treatment which first-year Senators receive (in caucus and committee, though not usually publicly) while they are serving their apprenticeship. Some wise new men, indeed, make it a policy not to speak at all publicly for a whole year; but many of this year's crop were men of weight back home, Governors and the like, and were used to being heard, at least privately, with respect.

In spite of this, there is good reason to look for the rise of a progressive movement among the Republicans, similar to that started by the late Senator Norris years ago. At this moment, little is known of the attitudes of the sixteen new Republican Senators, but they will be

watched with great interest when the votes are cast on the important measures that lie ahead. Up to the present, most of them have observed in public the rule of being seen and not heard.

At present, the vocal progressives among the Republicans are a rather desperate trio: Morse, Aiken and Tobey. The surprising thing about this is, of course, that two of these come from such traditionally rock-ribbed States as New Hampshire and Vermont, and they offer a contrast between them. Senator Aiken of Vermont, a farmer, slow in speech and thought, no master of repartee, has the reputation of carefully making up his own mind, and usually, if not always, on the side of the common man and the common good, not of special privilege. His fellow-New Englander, Senator Tobey, a lawyer by training and with a long record of public service, is an excellent debater, and ends up on the same side as Mr. Aiken.

Senator Morse, from the unpredictably radical Northwest, a professional law educator, with a strong labor bent, came on the national scene in the War Labor Board and is classically labeled as "dangerous." He is, however, the nucleus around which a progressive movement could initially form. No "party liner," he yet does not follow the conservative line. Minnesota's Ball and Thye, in spite of Ball's present blundering and amazing anti-labor stand, might swing, with Minnesota, progressive at any moment, as might Massachusetts' two Senators.

WILFRID PARSONS

Underscorings

Catholic conventions in April: 6-8, the 9th annual meeting of the Catholic Association for International Peace (CAIP), at Boston, on the theme of "Steps toward World Government through the United Nations"; 8-10, the 44th annual convention of the National Catholic Educational Association, at Boston, emphasizing "The Role of Catholic Education in the Postwar World"; 12-13, National Council of Catholic Men, Washington, D. C.; 18-20, the 4th national congress of the National Federation of Catholic College Students, at Toledo, Ohio; 24-26, Serra International, at the Stevens Hotel, Chicago.

► The honor conferred on William George Bruce, founder and father of the Bruce Publishing Company, Milwaukee, when Notre Dame awarded him the 1947 Laetare Medal on March 16, was richly deserved. Mr. Bruce, now 91, has been a civic and Catholic leader in Milwaukee and Wisconsin for as much as a full half-century. Notre Dame's citation to Mr. Bruce "honors one who through the publication of significant educational works has contributed much to American life." The beginnings of the Bruce Publishing Company go back to 1891 when William George Bruce founded the *American School Board Journal*; the *Industrial Arts Magazine* followed in

1914, *Hospital Progress* in 1919 and the *Catholic School Journal* in 1929. The firm entered the book publishing field in 1920 and since then nearly 800 titles have borne the Bruce imprint. Mr. Bruce, who was created a Knight of St. Gregory by Pope Benedict XV in 1920, is the sixty-fifth recipient of the Laetare Medal.

► The Very Rev. James A. W. Reeves, president of Seton Hill College, Greensburg, Pa. since 1931, died at Pittsburgh on March 7. Father Reeves held many important educational offices and wrote widely in the field of education. Duquesne University and St. Vincent's College, Latrobe, Pa. awarded him honorary degrees and in 1936 the King of Italy created him a chevalier of the Cross of the Crown of Italy.

► The combined enrollment in the twenty-seven Jesuit colleges and universities in the U. S. this year is 62,108 full-time and 19,686 part-time students, or a grand total of 81,794. Of these, 30,665 are in colleges of liberal arts, 19,394 in Commerce, 5,158 in Engineering, 4,154 in Law, 3,517 in Education, 3,273 in Graduate studies, 1,879 in five Medical Schools, 1,332 in Dentistry, 450 in Pharmacy and 397 in Journalism. The highest pre-war enrollment in these schools (1939-40) was 45,021. Current enrollment in the thirty-eight Jesuit high schools is 23,494. Thus the total number of students in secondary and higher Jesuit institutions is 105,288.

► The April 12 issue of AMERICA will have a special 32-page Education Supplement.

A.P.F.

Editorials

Summons to intervention

Why is there so much disturbance over the President's request for three perfectly obvious things? He asked that Greece and Turkey be assisted in a moment of extreme emergency; that trained American civilian and military men be sent to these countries to aid in reconstruction; and that the plan be put into operation as soon as possible. Furious congressional debates are prognosticated; though it is our own guess that most of the debates will be merely for the sake of the record. No clear alternative to the President's demands has been proposed, for none is at hand. The bitter pill may be sugar-coated by a few amendments and restrictions, but there is nothing for it but to swallow the medicine.

The nub of the situation is that intervention has now definitely come to stay. The President has no illusions on this point; he realizes the "implications" of what he is doing. And the same is painfully evident to his isolationist critics, as it is to *Pravda* and *Izvestia*. Once more a frantic attempt will be made to ascribe an inevitably necessary intervention to any convenient scapegoat—to fascist influence, to the New Deal, to Wall Street, to anything but the plain and evident truth. This truth is that a desperate emergency threatens the security and the very existence of our country. Delay in action is a fatal waste of opportunity. Much sooner than we imagine we may be bitterly reproaching ourselves for neglecting it, as the world reproached itself after Munich.

The President is not "dragging us into war," but is using the best means available here and now to keep us out of war. On the other hand, if prompt action is not taken to preserve the political independence of Greece and Turkey, and to provide some sort of first-aid in an economic sense to Greece, we shall find arrayed against us a rejuvenated military machine, a huge accomplished fact of a Soviet-dominated and Soviet-occupied Europe, and a prostrate Britain. We are not "seeking war," but taking the only possible step to keep war from seeking and annihilating us.

Equally futile is the argument that by aiding Greece and Turkey we are conferring approval upon a fascist regime, or a corrupt government. "The extension of aid by this country," says the President, "does not mean that the United States condones everything that the Greek Government has done or will do." We have always condemned extremists of right or left. But we are facing squarely the question whether free institutions of any sort can survive. "This is no more than a recognition that totalitarian regimes imposed on free peoples, by direct or indirect aggression, undermine the foundations of international peace and hence the security of the United States."

If the President's course is adopted will there be further demands upon the money and the manpower of the United States, to meet with kindred situations in Korea, in Hungary, in other danger spots all over the world? Quite likely there will be; and these will continue so long as a certain amount of boasting and bluffing is allowed to have its way. But this is not "embarking upon imperialism," or any such fantastic notion. Nor have we been forced to "embark" upon intervention by any cunning schemes or ambitious administrations, past or present. The simple fact is that in the last thirty years the immense evolution of the modern world and the phenomenal rise of totalitarianism have placed the United States in a position of dominance and leadership where we now have only two courses open to us: to intervene actively—through economic aid and political power—in every region of the world where freedom is threatened, or be resigned to our own and the world's destruction.

The President's brusque unveiling of this stark alternative has thrown the pink liberals and the "muddled conservatives"—isolationists and reactionaries—into a common fellowship reminiscent of the Hitler-Stalin pact. But decision can no longer be postponed. Only when America faces her full duty in the present can she hope in the future to be part of a peaceful and law-abiding world.

White primary and white freedom

The throes of the Mississippi legislature in its attempts to circumvent U. S. Supreme Court decisions on the "white primary" aptly illustrate the dilemma that all such attempts must face: how to disfranchise the Negro and not disfranchise the whites.

Mississippi is the fourth State in recent months to tackle the problem. Since a discriminatory primary under State control has been declared unconstitutional, Georgia and South Carolina cut the Gordian knot by abandoning all State control. Henceforth, the Democratic primary in those States will be as private a matter as an election in the Kiwanis or the Knights of Columbus.

Alabama has cast an aura of legality over its white primary by requiring registrants to explain any clause of the Constitution to the satisfaction of the registering official. It calls for no esoteric powers to predict that the proportion of failures among Negro residents will be high. But unwanted whites *could* fail, too.

The requirement proposed in Mississippi is that registrants must agree with the announced principles of the party. This reviviscence of the Test Act produced a revulsion among the Mississippi State Senators, who correctly saw in it a threat to all civil liberties. Said

Senator Byrd: "Some day what we are doing here will come back on us. . . . There is too much hysteria here." And Senator McDonnell of Biloxi:

We're so prejudice-blinded, we don't know what we're doing. Let us tear away the cloak of hypocrisy and face the issue squarely. . . . Our successors will wonder where our backbones and spines were. Give the Negro the right to vote. . . .

The Senators see the issue clearly. What is being attempted is the sabotaging of a fundamental civil liberty—the right to vote. But there is only one set of civil liberties. There is not a white set we can retain while throwing away that of the Negro. The various white primary laws, if they stand up, will have disfranchised *everybody* in four Southern States. The party bosses will be firmly in the saddle.

Agricultural prices and the future

The average consumer's interest in agricultural prices revolves around the amount he has to pay at the food store or restaurant. This restricted viewpoint is understandable, especially in view of the fact that during the past ten years the price of food in most countries has risen faster than the general cost of living. Today, aggravated by world shortages, dislocated production and varying degrees of inflation, food prices continue to rise, despite optimistic predictions last year that the law of supply and demand would suffice to keep them in line. To this extent, at least, agricultural prices have now become everyone's concern.

In the United States, for example, food prices in 1946 were 78 per cent higher than in 1937, whereas the general cost of living rose 48 per cent during the same period. In Canada food prices rose 42 per cent and general prices 26 per cent. War-torn countries are of course the worst affected. In France food prices increased nine times during the decade. In Rome food prices are 25 times higher than in 1938, and general living costs 19 times higher. In the Netherlands the increase was 101 per cent; in Mexico 300 per cent. The Orient experienced much sharper rises; food prices in Indo-China for example, are at least 20 times pre-war. In Hungary inflation so devaluated the currency that no comparison has significance.

The situation cannot long continue. Agricultural prices are headed for a slump, and this can be just as disastrous as that after the first World War. In the February *Fortune* survey of business men, the highest degree of unanimity was reached on this very point. Seventy-five per cent expressed the opinion that farm prices will decline appreciably during 1947. Farm economists talk the same way. They know that domestic farm prices at 20 per cent above parity cannot continue indefinitely. Nor can world inflated food prices. Sooner or later, consumers, and importing nations will cut their purchases to fit their funds. Then farm prices will fall sharply and further dislocation of the world's food production can be expected.

To meet the situation, the United States and other countries are slowly working out domestic and international agricultural policies. Unfortunately public understanding of the issues involved is not very great. Special interest groups tend to forget that even they will suffer if an over-all program is not evolved. Conflicts between divergent approaches do not help matters. Protection of domestic prices is sometimes sought at the expense of international equity, while concentration on long-range international programs makes others forget the need for transitional domestic measures to cushion the shock of declining prices.

The difficulty arises from the fact that several goals must be pursued at once. The world's nutritional standards need improvement. That means relief in the present, and more buying power and better eating habits in the future. Agricultural prices should be stabilized. In the present that implies domestic support for below-parity prices, and for the future some sort of international buffer stocks and commodity agreements, within the framework of an overall program. Natural resources must be made available to all, and that means freeing trade and working out consistent export-import patterns which do not result in impossible balances and uncollected debts.

All citizens should realize that speedy development of international economic agencies and their mutual co-ordination of efforts is imperative. The Food and Agriculture Organization and the International Trade Organization are not luxuries, but absolute necessities. Only through them can information be collected, can governmental stabilization programs be coordinated, and suitable commodity agreements to provide for equitable distribution of food and avoidance of surpluses be worked out.

Old age psychoses and the home

Grandpa has always had his peculiarities. But of late he has been acting so strangely that he no longer can be safely left alone. His latest was to overdraw his small bank account twice over, and spend the whole amount on telegrams to the Governor accusing him of squandering public funds. In former times he would be living with the family, with his children or nephews and nieces. They could look after him fairly well; keep him in good humor; note when his vagaries were coming on; warn the bank or the Western Union about his odd proclivities. Today, however, circumstances are changed. In the first place, social security has made a considerable difference in the lives of the aged. He is no longer dependent on his folks for board and lodging. Since he now lives alone, he lacks the calming and cheering influence of a sympathetic household.

Then the family itself is by no means what it used to be. His own daughter is now divorced from her husband, and both have remarried. The younger generation, cramped in their inadequate, urbanized home, know nothing and care less about their grandfather. And none of the newer households feel a sense of responsibility for

anything but their own selfish concern. "Divorces have increased in the past sixty years from one for every eighteen marriages to one for every six marriages. A steadily declining birthrate (interrupted only briefly during wartime periods) has made the American family group consistently smaller." (Nelson A. Johnson, *Mental Hygiene*, July, 1946.)

So the only course seems to be to send grandpa to the mental hospital. But when the family—or his physician—take him there, they discover that the institution is already overcrowded with old men, a change that is taking place "very rapidly." To quote Dr. Johnson:

In the brief period of three years ending in 1941, first admissions of patients 65 and over in all State hospitals in the U. S. rose from 14,460 in 1938 to 17,208 in 1941, an increase of 19 per cent, while patients under 65 were increasing only 3.1 per cent in the same period (from 64,948 to 66,993).

Moreover, not only *more older people*, proportionately, are becoming mental cases, but the proportion of older people in the *total population* is steadily increasing. So that all the cards are stacked against grandpa; the state of things at home, the greater number in his age class, and the greater proportion of people in his sad plight. And, Dr. Johnson adds, a distressingly greater disinclination exists in the hospitals to handle the highly troublesome aged mental patients.

It is not a pleasant picture from any angle. But it should be carefully studied as a drastic commentary upon the decay of the Christian family and home. We recommend the *Mental Hygiene* article in its entirety.

Slave laborers— chattels or humans?

The figures released by Russia at the Moscow Conference on the number of German prisoners of war she still retains serve two purposes. They reveal the cruel cynicism with which totalitarian regimes regard human lives and they bring into stark relief the whole problem of slave labor in Europe.

First, the Russian figures have fooled no one. Though, during hostilities, Soviet claims of the number of Germans captured ran into astronomical figures, though earlier Soviet releases admitted the detention of huge numbers (cf. "Fate of Axis War Prisoners," *AMERICA*, Dec. 28, 1946, p. 340), Russia now blandly claims that she holds only 800,000 Germans, and had repatriated over a million. The most conservative Allied calculations put the number of German POW's still held in Russia at a minimum of two million. Catholic church leaders in Germany, says Religious News Service, estimate that 7 million Germans are detained outside of Germany, "mostly in Russia." Further, as regards the numbers Russia claims to have repatriated, the same source states that "of the 1,250,000 persons repatriated to the Russian zone from Poland, Silesia and Russia, only 32,000 were men between 16 and 30."

But prisoners of war, sad as their fate is, form but a segment of a vast and tragic population in Europe today.

The American Federation of Labor has recently estimated that fully one third of the Continent's labor force is made up of slave workers. These include not only war prisoners, but also civilian workers deported from occupied countries or retained from among the expelled nationalities in Eastern Europe. Here Russia stands alone in shameful eminence—she has deported hundreds of thousands from the Baltic States, Poland and other countries; her satellites have imitated her in a lesser but still alarming degree. Finally, slave laborers consist of political prisoners; it is estimated that Russia holds between ten and seventeen million within her boundaries.

Further, an additional inhumanity in the Russian program, seldom mentioned in a discussion about slave labor, includes the presence of thousands of German women in the brutal battalions. A recent CIP press service release (March 20) contains the depositions of two German girls, caught in East Prussia by the advancing Russians. One claims that in April, 1945, all women of the town of Roessel between 14 and 60 were herded, into cattle cars, 50 to a car, and shipped to the Ural mountain district; two-thirds of some 2,000 women died en route.

Other countries as well, though under far better conditions than we are forced to imagine in Russia, are using slave labor. France, under pressure from the United States to release prisoners of war by October 1, has agreed to give them three months to decide whether they will return to Germany or remain as free workers. It is estimated that 440,000 of some 650,000 will go home at the rate of 20,000 a month. Great Britain is repatriating hers at 15,000 monthly.

Now it is a grim truth that Allied national economies would be seriously disrupted if all the prisoners were returned to Germany at once. They are needed for reconstruction—France, for example, employs some 250,000 in farm work and 56,000 in the mines. But it is also true that Germany cannot get into production again with her present man-power shortage. The steady return of German workers to their homeland is essential for the economic stabilization of Europe.

It is also quite true that in law Russia and the other countries may still retain prisoners of war, for there is still no peace with Germany. But this is much more than a matter of law—it is a matter of morality.

One solution is at hand and fortunately being considered. It is the substitution of displaced persons for prisoners of war. It is estimated that 80,000 DP's in Germany are eager to live and work in France, thus enabling an equal number of POW's to be repatriated.

But obviously the key to the problem lies with what Russia intends to do. It is imperative that Russian prison camps be opened to United Nations inspection. Failing this (and it does not seem achievable at present), President Truman's policy of resisting communist expansion ought to be given teeth by a flat refusal of relief, loans, credits, until such time as Russia gives proof that she is not deliberately hamstringing the recovery of Germany and hence of Europe by continuing the odious practice of slave labor.

The muddled conservative

Christopher Emmet

Christopher Emmet, New York radio commentator, news analyst and writer, here studies the dilemma of the conservatives who are opposed to communism, but lack a positive program. They are slightly bewildered as world events demand that they leave the sidelines for the arena.

It says in the New Testament that not everyone who cries "Lord, Lord" will enter into the Kingdom of Heaven. That warning seems applicable to some recent actions by leading members of Congress, who are the most violent of anti-communists when it comes to words but who seem bent on serving Soviet Russia's interests when it comes to deeds.

For what could better serve Soviet diplomacy just now than to have Congress refuse the Army and Navy the military appropriations they believe they need in order to carry out a foreign policy of even moderate firmness? We must remember that President Truman and our military leaders knew that Congress was in an economy mood before the President's budget was ever announced, hence the Army and Navy were instructed to prune their estimates to the bone. After they got through, the President and his political advisers took a hand in reducing those estimates still further before submitting them to Congress. So the President's military estimates had already run the gauntlet of the Democratic politicians—who, needless to say, are just as politically minded as the Republicans—before the Republican leaders of Congress even had a chance to suggest further reductions.

In judging whether the estimates are still too high, should we take the word of Congressmen or Senators, such as Knutson, Taber and Wherry—who are not even military experts in the congressional sense—against the word of men like Marshall, Eisenhower and Nimitz, who have won every honor the country has to give, who have no political careers to make, and who proved that they knew their business in the greatest war in history? Naturally, the leaders of the economy bloc loudly protest that the cuts will not reduce military efficiency. They dare not say anything else. But dare we accept their claim to know the Army and the Navy's business better than those great military leaders?

It is not merely a question of the actual reduction in military efficiency which the economies might now entail. If there is no war in the near future we might get away with that. But the first thing that will be cut from the military budget is the research and planning end of the appropriations, such as the development of new weapons and the increase of technical efficiency. It is in a war which might come five years from now that the cost of present economies might prove fatal.

This does not mean that we must always give the Army leaders what they say our national defense requires. We should, however, take the word of our military authorities against the word of Congressmen when they tell us what is or is not required to implement a given foreign policy or defense task. We have a right to weaken our military defense for economic reasons, if we must, against the advice of our military authorities, but we should do

so with our eyes open; we have no right to deceive the American people, through the wishful thinking of congressional "experts," into believing that we can eat our cake and have it too.

Perhaps worst of all is the psychological effect of a refusal by Congress to give the Army and Navy what they say they must have to fulfill our foreign commitments. Such a course would indicate to the world that America, under a Republican Congress, is economy-minded, pacifist-minded, isolationist-minded. Rightly or wrongly it would be taken as evidence that we are not ready to live up to the responsibilities which destiny has thrust upon us. It would be an invitation to Soviet Russia to move farther into the vacuum which the war and our weakness have combined to create.

We must remember, too, that our military budget must cover the work of our armies of occupation in Germany, Austria and Japan, including the expenditures for food and relief. Generals MacArthur and Clay have warned of disaster if their funds are reduced even by a little; and President Hoover has just called for an increase in our relief payments in Germany, unless we want to increase our army of occupation to handle unrest and economic collapse.

There is, of course, a third choice: to pull out of Germany and let Europe stew in her own communist or fascist juice. That is the choice which the actions of our alleged anti-communists would force upon us.

Senator Wherry seems to be conscious of this, for when the Senate voted for the \$4.5 billion cut instead of the \$6-billion budget cut favored by the House leaders and Senator Wherry, the Senator said (as if he had discovered something very sinister) he had learned many Republicans who favored the smaller budget cut were members of the Foreign Relations Committee! In other words, these Senators were guilty of having some special knowledge and interest in events beyond the borders of the United States. This is as lurid a bit of isolationism as I can remember from the worst days in the nineteen-twenties and 'thirties.

What we are most concerned with here is the paradox that these men are getting away with isolationism in the name of a phony anti-communism. For when we reduce our Army, cut our commitments in Europe and Asia, and go out of our way to antagonize the scientists on whom our supremacy in the atomic field depends, we are granting the Communists their heart's desire.

This economy drive is the more fatal and the more wasteful in preventing future Russian aggression because it is coming at the very time when Britain is faltering, when there is the greater need for America to take the lead in Europe unless we want Russia to fill the vacuum. With their desperate manpower and budget shortages,

the British can do no more to tide Greece over her crisis, so that Greece, too, may not fall into the Soviet sphere. If she does, Turkey would be isolated, the whole eastern end of the Mediterranean as well as the Adriatic would become a Tito-dominated lake; and Italy, which is to be disarmed and evacuated by Allied troops under the Italian treaty, would become another puppet state. In these circumstances President Truman's speech of March 12 obviously enunciated the only feasible American policy.

Isolationism in the guise of economy is all the more untimely because it not only increases the danger but wastes an opportunity. Nearly every confidential report out of Europe just now indicates the economic and administrative weakness of the Soviets. The Russians and their satellites—with the possible exception of Tito—have failed to make a going concern of the Russian sphere. Such anti-communists as Dorothy Thompson and Liston Oak, just returned from Poland, report that there is virtual chaos in Poland and, to a lesser extent, in the Russian zone in Germany. For instance, the Russians, from lack of sufficient technical knowledge, wrecked the German machinery which they tried to transport eastward. Other liberal observers who knew and respected the Communists' power—like Reinhold Niebuhr, Louis Fischer, Professor Arnold Wolfers of Yale—all confirm Russia's recent failures. They report that the Russians and their communist followers have not only lost political support in Central Europe, but that the Europeans have lost respect for the Soviets' political and economic power. *The people are no longer so much afraid of what Russia will do as afraid of what America will not do.*

However, despite all their blunders and failures, the Russians still have their army while the rest of Europe is disarmed; if we withdraw, they can move in. But if we stand firm, if we help even to the modest extent proposed in such plans as that of President Hoover, then we now may hope to save Europe, to lift the iron curtain, to roll back the tide of aggression and to undo some of the tragic damage which our appeasement policy originally caused.

We are in a position to drive a much better and firmer bargain with the Russians now than we were when we negotiated the draft treaties last summer and autumn; but those treaties have not yet been ratified by the Senate, and the crucial negotiations in Moscow are just beginning. General Marshall is in a position to launch a diplomatic offensive if he had even those cards to play which Secretary Byrnes held last summer. But some of the Republicans of the Senate and House—aided by some Democrats—are threatening to take his cards away from him one by one, and the grim joke is that they are doing all this in the name of anti-communism!

The lesson of all this is that anti-communism, important and justified as it may be, is not enough. Nothing purely negative is ever enough to solve a political problem, especially when we are careless in defining just what it is we are against.

It is a fine and necessary job to purge the real fifth columnists who have infiltrated many bureaus in Wash-

ington, but such a gain can be more than offset if, in getting rid of the Communists, we get rid of some of our ablest administrators who, on the record, have not been guilty of favoring the Communists.

Worst of all was to end a whole vital government agency like the OWI because that agency had been infiltrated and partly misused by the Communists. When we did that we threw out the baby with the bath at the very moment when America was most misunderstood, and when our actions and ideals throughout the world were being most viciously distorted. Thus the alleged anti-communists in Congress largely deprived us of the means of self-defense—instead of purifying and strengthening that defense.

Of course, most of them don't mean to do all this. They aren't engaged in a sinister communist plot under cover of anti-communist slogans. But in their ignorance and their recklessness, in their partisan selfishness, they have defeated their own ends and helped the cause they oppose. And they have fooled those who turned to them for guidance in their justified disgust with the American appeasement of Russia.

In this connection Leo Cherne, of the Research Institute of America, had an excellent article in the March 4 issue of *Look Magazine*, telling how you can spot a Communist—a vitally necessary technique in view of the communist tactics of concealed identity and "front" groups. Mr. Cherne lists several of the obvious tactics, such as sudden and illogical changes of view on foreign policy which conform to the shifts in the Moscow party line; the use of certain key words and smear techniques; praise from party-front organizations and party organs, etc. He goes on to analyze the five different types of support which the Communists can usually mobilize and exploit:

1. The Party member—who openly or secretly holds a membership card.
2. The fellow-traveler—who is not a Party member but who is carefully trained to follow the communist policy.
3. The sympathizer—who may disagree with some policies, but who is in general agreement with communist objectives.
4. The opportunist—who is unconcerned with Party goals or tactics but who believes, as John L. Lewis did in his CIO days, that the Party can be used to his own advantage.
5. The muddled liberal—who despite deep disagreement with the Communist Party's ultimate goals, cooperates with Party members in front organizations.

I would add another category—the muddled conservative—to Mr. Cherne's excellent analysis, and include him in the test Cherne proposes to ferret out the Communists and their stooges. In judging a man's utility to the Communists, his motives and even his political point of view are not important. The question is whether he is or is not aiding the expansion of Russian imperialism and its fifth column in America. Does he oppose keeping American troops abroad when the Communists howl to get the boys home? Was he an isolationist, like Earl Browder, during the Hitler-Stalin Pact? Does he oppose relief and

loans even to the still independent nations of Europe—like Turkey and Greece—who are fighting to keep out of the Soviet bloc? Does he help make anti-communists ridiculous and so play into the Commies' hands by wild and reckless charges of communism against patriotic Americans? For every time such unfair charges are made, it obviously helps the Communists to convince people that all the talk against communism is just a matter of ignorant Red-baiting. By these tests, some of the most conservative Republican members of Congress have all unwittingly been rendering the Kremlin a notable service.

Finally, we must avoid the blunder that because, the Communists support some good measure for their own special reasons, we should oppose these measures. If we adopt that formula, the Communists can dictate all our political positions in reverse—merely by supporting something they can make us oppose it. Actually the Communists support, or pretend to support, many good

measures. That is the bait they use to win followers for the vicious part of their program. When they support anti-lynching action, abolition of the poll tax, the Fair Employment Practices Act, full employment or the TVA, they are championing these good and respectable causes in order to win followers, and without some good causes they could not win them.

If we leave these causes to them, we are rendering the Communists the greatest service, for communist support alone is never enough to bring about such reforms; it frequently gives a constructive measure the kiss of death. *When this happens the Communists get a double benefit:* a) They get credit for championing a good reform against reactionary politicians; and b) they block the achievement of that reform so that they can continue to agitate and exploit that grievance while pretending to remedy it. For the Communists really are not interested in any reforms; they are interested in a totalitarian revolution.

Conference in Chicago

Martin M. McLaughlin

Martin M. McLaughlin, graduate student at Notre Dame, who reported the World Students' Congress at Prague (AMERICA, Dec. 14, 1946), reports the National Conference at Chicago. He was on the preparatory committee for the Chicago meeting.

A recent event of potentially great importance for education in the United States—passed over in silence by most of the American press—was the national student conference which took place on the campus of the University of Chicago from December 28 to 30, 1946.

This gathering was more or less a sequel to the Prague Congress of last summer, which established the International Union of Students (AMERICA, December 14, 1946); the students who prepared the Chicago meeting were members of the American delegation to this European conference, who had returned with the strong conviction—for various reasons—that some sort of national student organization, representative of all students of this country, was a necessary and a desirable thing.

The original decision to stage the conference was taken at a delegation meeting in Prague; it was confirmed subsequently in New York, and some tentative plans made on the return boat trip were set in motion. The preparatory committee consisted of thirty-four people—twenty-five delegates and nine others who had functioned earlier in the United States as a committee to form the European delegation. All shades of religious and political belief were represented in the group, including Protestants, Jews, Catholics, Communists and those of no particular affiliation. The bulk of the work was done by a group of six or eight in New York City (operating chiefly from Hunter College) and another group of four or five centered about the University of Chicago. Catholic students, as well as others, were active in both places.

As part of the preparation some nine hundred four-year colleges and universities were invited to send their delegates, with the number based on a graduated scale according to the enrollment: one delegate for colleges of

one thousand or less; two for those with between one and five thousand; three, between five and ten thousand; and four for those with more than ten thousand students. National student organizations—such as the National Federation of Catholic College Students, the Newman Club Federation, the National Intercollegiate Christian Council, the American Youth for Democracy, the Student Federalists, etc.—also were entitled to representation based upon their membership: two delegates from organizations comprising less than twenty-five thousand members; three from those with between twenty-five and fifty thousand; and four from those with over fifty thousand students listed.

The result of the invitations and the periodic communications from the preparatory committee was a statistical surprise: 475 student delegates from 295 colleges and universities participated in the conference; nineteen national student organizations were represented, and there were between 150 and 200 official observers. This total of almost seven hundred was fifty per cent over the expectations and caused the preparatory committee some last-minute (but welcome) headaches.

The three days of meetings, panel discussions as well as plenary sessions, were marked from the very beginning by a sincerity and a seriousness of purpose that would have confounded critics who feel that American college students are interested only in the more superficial and frivolous aspects of life. The conference had a threefold purpose: a) to make a report on the international student scene; b) to discuss the desirability and possibility of establishing a national student organization; c) to draw up some outlines of the nature of such an organization, which could serve as a guide to the ac-

tivity of a national continuation committee in preparing for the official launching. To these tasks the student delegates devoted themselves without stint—meeting until late at night, caucusing in regional and other groups afterward, and taking up the work again early in the morning. Very little sleep was had by anyone—especially steering-committee members—and the consumption of food was limited in many cases to sandwiches and coffee taken on the run.

One of the most encouraging features of the conference was the noticeable lack of the anticipated squabbles on political issues—which have marred many previous student congresses and diverted the energies of delegates to matters whose importance to students as such is secondary. There was a sort of tacit agreement to leave these controversial matters out, because the vast majority of the delegates realized that the organizational problem they were attacking would easily occupy the short time allotted for the sessions. (As it turned out, there was not even enough time for the four panel sessions to make complete reports to the general assembly.) A few individuals at times tried to inject the political note into the discussions, but they were quickly silenced by alert and capable chairmen; as a result the conference was gratifyingly free from the usual rabble-rousing pronouncements about the United Nations, Franco, colonial peoples, friendship with Soviet Russia, atomic energy, imperialism, anti-fascism, etc.

A second characteristic—corollary of the first—was what might be called the “studential” nature of the conference. Relegated to the background were the usual more or less professional youth leaders who always flock to such meetings. In one major issue at least, that of admission of national organizations, there was outspoken criticism of the tendency of youth and student organizations to drift into the control of professionals who are out of the immediate student environment and have obviously ulterior motives for their directive policies. The majority present at Chicago were students—an excellent cross-section of campus life—and were understandingly engaged in solving student problems as they exist in the colleges and universities from which they came.

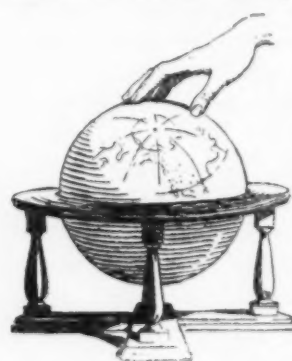
It was clear, too, that these delegates were concerned with solving actual problems in a realistic and constructive way. It was not a case of criticism and condemnation, but rather of recognition of the existence of certain situations that should be corrected (chiefly the lack of national solidarity among students). Their efforts were directed toward effecting a remedy, toward first seeking a possible solution and then establishing the machinery to carry it out. Explosive social issues—such as the race question—were not evaded; rather, a sincere effort was made to find a workable solution based both upon the social principle involved and the conditions surrounding the problem in a given area.

A fourth important factor was the presence of a rational and intellectual approach to the matter under consideration. This was in marked contrast to the Prague Congress, where calm and reasonable discussions were

almost sure to be interrupted by telegrams from Marshal Tito or by the appearance of refugees who had just crossed the Pyrenees, etc. There were very few instances of the emotional speech at Chicago; and those speakers who did attempt this sort of technique met very little response—all of which strengthens the belief in the observer that the Chicago conference brought together a more truly and typically American group of students than did the American delegation to Prague.

To select the major issues from the many topics for discussion at the Chicago conference presents a rather difficult task. But there are at least four items to which a very great importance will be attached sooner or later:

1. *The International Union of Students.* It had been expected by the members of the delegation to Prague that the question of the nature and political complexion of this organization and the possible affiliation of American students with it would constitute one of the loudest and most difficult battles at Chicago. This did not prove to be the case; two reports were presented in a panel discussion—which differed from each other only in the degree of communist influence attributed by the reporters to the executive committee of IUS. The report of a Catholic delegate, stating that twelve members of the seventeen-man IUS Executive were Communists, was described later by the *Daily Worker* as a “red-baiting tirade”; a report by a Protestant delegate, placing the number at eight, was not mentioned. But very little discussion ensued in Chicago, because everyone seemed in



fundamental agreement on the principle that the national student organization should participate in such international student activities regardless of politics, provided that such taking part should not be construed as approval of specific political stands; a motion stating this principle and directing the interim committee to

study possible conditions for affiliation was passed without much debate.

2. *Student Relief.* This question—a major one at Prague—appeared as one item in the panel discussion on the international aspect of a national student organization. It is a thinly disguised political matter, because student relief—like other forms of relief—is a potential political weapon. The debate was between those who favored distribution of relief on the basis of need alone and those who held that there should be a dual standard—need and merit. Merit is, of course, based upon which side the recipient fought on during the war and which side of the world’s ideological conflict he accepts now. Only elements of the extreme Left advocated the double principle, which is the foundation of the IUS’ relief policy; the question at Chicago was resolved in favor of the single principle of distribution according to need.

3. *Racial discrimination.* This question threatened for a time to destroy the conference. It was more or less

tacitly assumed from the very beginning that everyone was in agreement on the principle of racial equality, based upon the American Constitution and upon the fundamental principles of Christianity. But the panel discussion of this topic produced a two-edged sword by deciding that all delegates should return to their home campuses and campaign for the repeal of State laws prohibiting interracial meetings, etc. Students from campuses in the South pointed out that, although they were agreed on the principle involved, for them to return with such a pronouncement from "Yankee-land" would be a barrier to the very goal desired—that the Southern students must be permitted to work out realistic solutions of their own for this problem. A compromise proposed by a Negro delegate and embodying this last point was adopted; this is no permanent solution, but it sufficed for the temporary and organizational nature of the Chicago conference.

4. *Representation of national organizations.* This was one of the hottest controversies of the meeting. Of the 475 delegates, 450 came from individual universities and were determined that the current system of parity between campuses and organizations proposed for the continuations committee should be abolished. Most of them favored a plan presented by the University of Texas, calling for the total exclusion of organizational representatives as such, basing this upon the fact that such representation would be undemocratic, since the organizations were already represented by many college delegates. Part of the opposition was due to the concern to eliminate professional youth leaders, whom national student organizations (they felt) tended to produce. There was, in final debates, very little advocacy of organizational representation, even by the organizational delegates present; and the result was that the ratio between organizational representatives and campus representatives on the interim committee was fixed at one to ten.

The concrete product of the Chicago conference is the national continuations committee. It consists of thirty persons who are regional chairmen of thirty geographical regions; they were elected at regional caucuses in Chicago. Beside these thirty, there are four officers elected by the entire Congress: president is Jim Smith of the University of Texas (proposer of the organizational plan finally adopted); vice-president is extreme left-winger Russell Austin of the University of Chicago (capable organizer and former chairman of the preparatory committee); Clifton Wharton of Harvard, member of the National Intercollegiate Christian Council, is secretary; and John J. Simon of Fordham University functions as treasurer. National student organizations are represented by an additional three members on the executive committee; these students, chosen at a caucus of national organizational delegates, are: Joyce Roberts (National Intercollegiate Christian Council), Jack Burns (Newman Club Federation), and Don Willner (United States Student Assembly).

The committee's tasks are two: a) to draft a proposed constitution for the future national student organization; b) to make detailed plans for the constitutional conven-

tion to be held some time next summer, at which time the new organization will be formally inaugurated. In its first task the committee has the services of a four-man committee, also elected at the conference; members include: Albert Houghton (University of Wisconsin), Thomas Farr (University of Chicago), Janice Tremper (Rockford College), and William McDermid (DePaul University). As regards the second job, the greater part will be done at the regional level by the thirty regional committees, under the direction of the national officers.

From the Catholic point of view at least, one of the most significant features was the presence of a good proportion of Catholic college students; most of them came as delegates from Catholic colleges and universities, but there were a few chosen on the delegations of non-sectarian colleges as well. That they appeared in such strength (about 125) was due to their natural and commendable interest in the project and to the efforts of Catholic members of the preparatory committee, who urged participation through correspondence and personal contact. They did not form a bloc, or a "Catholic delegation," in any sense of the word—although that accusation was made by some delegates; but because of their newness in the field of student movements, it was their number which was most noticeable, rather than their concrete contribution toward the solution of problems about which they had not yet had the opportunity to do much independent thinking.

For the future, the national student organization provides an opportunity of betterment for the entire national collegiate community (if such a thing can be said to exist), and for the Catholic college students who are members of it. We have had our national Catholic student organizations; and now we have a non-sectarian organization which offers to the Catholic students the chance to make their contribution to the student life of this country. This is not the finish of the national Catholic student organizations, but an opportunity for their members to exercise their leadership also in an open forum, test their principles in discussion with people who do not entirely agree, bring Christian ideas to bear upon the solution of modern social problems as they are manifested in the college environment.

And as with all opportunities, there are concomitant responsibilities. Participation by Catholic students in such projects is a comparatively new thing. To a large extent it was prompted in this particular instance by the conviction that if Catholics did not take some interest in this national student conference, the affair would be dominated by Communists; it was anticipated that there would be a subtle but strong bid for control by these subversive elements. No doubt the possibility of creating another front to replace the defunct American Student Union (which collapsed in a flurry of Red dust during the early stages of the war) was the incentive behind the hard work and zeal displayed by the American Youth for Democracy and similar organizations. But the attempt at Chicago was not successful; the continuations committee is representative, and the Congress was definitely not under Communist control. This is assuredly not the

end of the story, but it certainly demands that the approach of Catholics to the national student organization and its problems should be positive, should not consist of the incessant red-baiting that characterizes much Catholic literature and many Catholic groups, but should rather show evidence of constructive planning and concrete programming.

Isolationism is dropping like scales from the eyes of Catholic college students—isolationism, that is, from other students. They are coming forward into a position where they can take the lead in two directions—among Catholics, toward a more Christian and apostolic impact upon the secular world in which they live; and among their fellow-students of all faiths or none, toward a reconstruction of the social structure, beginning with that social group which will provide the leadership of the future.

Background of the Bulgarian treaty

Ivan Stancioff

The admission of General Vladimir Stoitcheff to the Security Council meeting dealing with Greece's demand for an investigation of the situation on her northern frontier marked Bulgaria's reappearance at an international conference after a long absence due to her subjugation by Nazi Germany. Thus the "black sheep of the Balkans" has been again summoned to answer for her alleged endangering the peace in that most explosive section of Europe.

Ever since the fatal Treaty of Berlin in 1878, the Balkans have been a center of unrest, and it is from the Balkans that the first spark blew which caused two European conflagrations leading to two disastrous wars. International public opinion has blamed the Balkan countries, and especially Bulgaria, for this situation. Yet, if the great European politicians who one after another "settled" the Balkan problems were to examine their consciences, they would have to admit that they themselves, and not the new-born Balkan states, were the creators of the problems that have led during the last seven decades, to unrest, wars, atrocities and slaughter.

Harold Nicolson, in his account of the 1919 peace-making, shows in a vivid manner the way statesmen, and especially their "experts," drew lines across mountains, valley and through prosperous towns, with a bored and skeptical smile, giving never a thought to the hundreds of thousands of human beings whose destiny they were shaping. Casually, they condemned thousands to be desperate wanderers on the face of an indifferent Europe, whose public opinion had been deceived by newspaper headlines showing "the definitive and just" settlement of some "unimportant" frontier. The big Four's recent Trieste decision is only one more example of these lamentable "settlements." Bulgaria has suffered

as much as—perhaps more than—any other country from these diplomatic blunders, which are due mainly to the power politics and the "sphere of influence" policies of the great powers.

Bulgaria is geographically in the worst possible position for a peace-loving country, more fated even than Belgium to be a passage way for armies. She is the central Balkan state and lies on the natural east-west and north-south highways of Eastern Europe. Owing to her geographical position, she was the last Christian country liberated from the Turks, who defended their strategic east-west line of communication to the bitter end. Because of her physical position, too, she has always been denied a natural outlet on the Aegean, through Great Britain's fear of seeing a Slav nation settled on the shores of the warm seas.

The Bulgarian nation is ethnically the most mixed in the Balkans. It derives its name from a small Mongol tribe which crossed the Danube in the eighth century, rapidly dominated the local population, a mixture of Slavs and Thraco-Illyrians, who in the main spoke a southern Slav idiom. The Bulgars, as did the Franks in France and the Normans in Britain, adopted the local language and were soon assimilated with the natives, growing into a powerful kingdom that very soon threatened the Byzantine Empire and became the nightmare of the *Basilei*.

The first Bulgarian empire lasted three centuries. During this period was formed what is now the core of the Bulgarian nation. Under Simeon (893-927) the empire reached its zenith and, as Gibbon says, "in his reign Bulgaria assumed a rank among the civilized powers of the earth." However, in 1018, after a bloody war, Byzantium, under Basil, the "killer of Bulgars," conquered Bulgaria; and for a century and a half the country remained under the Grecian yoke. It rebelled in 1186 and again assumed a preponderant role in Balkan history until the advent of the Turks, who sacked, ravaged and ultimately conquered Bulgaria in 1396, using it as a base for the storming of Constantinople.

Five centuries of Turkish rule were unable to destroy the national spirit of the Bulgarian peasant; all that was left of the nation as the whole of the educated classes had been "liquidated" by the conqueror. Placed on the highway that leads to central Europe from Asia Minor, Bulgaria was for that reason carefully guarded by her masters, and until the beginning of the last century was completely cut off from the civilized world. Her neighbors, who had common borders with free countries or an open seaboard, were able to trade and enjoy cultural intercourse with the world. Russian invasions in 1810 and 1829 were the sole reminder to the Bulgar that an outer world existed; and these added to their sufferings, since the Turks persecuted those who had helped or harbored the Russian troops. Great hordes of Bulgarians moved north as the Russians retired, and were the founders of the Bulgar colonies in Bessarabia and Ukraine, which today number over 350,000. Then, in 1875, came a new wave of Turkish massacres, following an attempted insurrection by the oppressed people.

The atrocities committed by the Turkish troops were made known to the world by an American consular official and denounced by Gladstone in a celebrated pamphlet which at last aroused interest in this forgotten Christian nation. Russia invaded Turkey once more, and after a brilliant campaign forced her heathen foe to sign at San Stefano, near Constantinople, a treaty which liberated the provinces where the Bulgarian element predominated, thereby creating the new Principality of Bulgaria. Unfortunately her nationhood was yet far from established; Bismark and Disraeli could not quietly acquiesce in the formation of a large Slav country under Russian tutelage. The Treaty of Berlin, cutting off territories overwhelmingly inhabited by Bulgars, opened a festering sore in south-eastern Europe which to this day has not yet healed.

The subsequent history of the country is well known. A very liberal constitution was voted by a General Assembly, soon to be abrogated by the Russian "advisers" left behind in the country with intent to keep it under the rule of the Tsar. The liberal-minded Bulgarian peasant was offended by the highhandedness of the foreign "advisers" and soon showed that he could very well do without them. This to the delight of the British and Austrian diplomacy, which immediately started to court these young rebels against Russian influence. Bulgaria was developing socially too fast for the taste of her big and powerful sponsors. A strong Bulgaria threatening Turkey was most unpleasant to London and Vienna, and a strong and liberal-minded Bulgaria was just as unpleasant to St. Petersburg.

No large business interests were involved in this mainly agricultural land; so the Bulgarian Government would have been undismayed by threats of cutting credits or trade. The Bulgar being thrifty and jealous of his natural treasures, did not, as did some of his neighbors, depend exclusively on foreign capital for his small industries or the construction of public utilities. Hence a certain spirit of independence that did not make him agreeable to the great chancelleries of Europe. The country, progressing so fast that it could soon stand on its own in 1885, annexed Eastern Rumelia without bloodshed and won a war against Serbia, which had thought it could easily overrun this new country without an army. With the declaration of independence from Turkey in 1907, a free people dealt the last blow to the Treaty of Berlin. Then came the first Balkan war. The slaves of yore drove their ex-masters into the sea, and would have taken Constantinople if it had not been for interference from the Great Powers, who again stopped a free people from liberating their brothers still under Turkish rule.

The Christian people of the Balkans had united to push the infidel out of Europe; but as soon as victory was theirs they all started squabbling over the spoils. The Bulgars had borne the brunt of the fighting and now they thought they could at last realize their ideal of a greater Bulgaria which would include all Bulgarian-speaking peoples. They had reckoned without their neighbors and the Powers. It was not in the interest of the latter that Bulgaria should become the most powerful

nation in eastern Europe. Its army had proved its mettle against the Turks, and if Bulgaria were allowed to grow, it could become a positive danger, especially if linked to any of the big European alliances. Her allies, Greece and Serbia, and her neighbors also, feared this strong and tough nation that had so quickly recuperated from its 450 years of lethargy. So they refused to share with her the European territories of the old Turkish Empire as agreed before the war. Bulgaria, led by an ambitious king whose dream was to be crowned at St. Sophia, was foolish enough to attack her ex-allies without waiting for the divergencies to be settled by lengthy conferences unlikely to be favorable to her. In this second Balkan

war she was beaten by a confederation of four other nations, for Rumania, scenting an easy victory, joined the other confederates at the eleventh hour and marched into the unprotected north of Bulgaria, whose troops were in the South fighting the Greeks and Serbs. This threat to the



capital shortened the war and brought it to a bitter close.

The peace signed at Bucharest was disastrous for Bulgaria. She actually acquired territory in Thrace and an outlet on the Aegean, but lost Southern Dobrudja and had to leave the lion's share of Bulgarian-speaking Macedonia to Serbia and Greece. The winter of 1913 saw thousands of refugees pouring into Bulgaria from these provinces. More came from Eastern Thrace, which had been reoccupied by Turkey. The Turks hastened to expel in the most drastic manner all Bulgarian inhabitants. Bulgaria was vilified in the international press. She was called a traitor, a felon; and the most terrible massacres and atrocities were attributed to her. The Carnegie International Commission, investigating on the spot, proved these tales untrue, although all the belligerents were found to have perpetrated some horrors. But this report was not given enough publicity to counteract the previous well-paid anti-Bulgar press campaign, and Bulgaria's name remained blackened. This bad reputation was not improved when Bulgaria joined Germany in World War I. Although the man in the street in any Bulgarian town was weary of war in 1914 and did not want to fight on any side, this step nevertheless seemed the only plausible way out of the deadlock in which the Balkan wars had landed his country. Serbia and Greece were on the Allied side, so was Rumania. And these three countries were occupying territories inhabited by Bulgarians and were treating them in a harsh and often barbaric manner. Moreover, Bulgarian towns were full of Macedonian, Dobrudjan and Thracian refugees, all clamoring to get back to their homes and to get the intruding Serbs, Rumanians and Greeks out. This hope was vain, and 1918 marked a second major disaster for Bulgaria. By the treaty of Neuilly she was stripped of more territory, notwithstanding the U. S. delegation's firm and

helpful stand. Bulgaria had not been at war with the United States, and Robert Murphy, American representative in Sofia throughout the war and during the peace conference, had done all he could to bring about a better understanding of the Bulgarian situation. Impoverished and badly bled, the Bulgarian people went stoically back to work on their soil to improve their standard of living. Apart from a League of Nations loan to assist hundreds of thousands of further refugees who poured into the country after being drastically expelled from Thrace under the exchange of populations clause and from Macedonia by Serbian police methods, Bulgaria got no foreign help in the difficult times after 1918, and relied on her own thrifty and laborious farmers to rebuild her economy. This period between the two world wars showed a tremendous effort of social reconstruction. Agriculture was reorganized to meet the demands for specialized products for central Europe. New railways and roads were built. Electric power was made available to rural districts and the main towns improved beyond recognition. This was all done with the natural resources of a country which has few mineral riches except brown coal and some little water power. Bulgarians were proud of this effort; they were proud of their schools, their theatres, symphony orchestras, universities. They were proud of the fact that they have very few illiterates. This they had been able to achieve, thanks to 20 years of peace—faulty peace though it was—and they had no wish to fight another war, especially somebody else's war.

That was how the average Bulgarian man in the street felt when Hitler started rattling his saber and sending his armor over central Europe. Germany was Bulgaria's main customer, Italy being the second-best. If Bulgaria wanted to continue on her upward trend, she had to keep those two customers. This was often pointed out to British and French envoys in Sofia, who thereupon endeavored to obtain more trade for Bulgaria. But the democratic governments were at a disadvantage as compared with the totalitarian, for they could not compel their businessmen to make large purchases from this distant producer; and these did not consider it useful to trade with the Balkans until it was too late. When war broke out again in 1939, Bulgarians hoped and prayed it would by-pass the Balkans. The strongest German pressure was never able to obtain a single Bulgarian to fight on the eastern front. After the Armistice was signed, however, a Bulgarian army co-operated with Tolbukhin's Ukrainians to defeat the German armies in Austria and Yugoslavia, losing 35,000 men in these operations.

When the Turks left Bulgaria in 1877 there was only one short railway, bad roads, no town planning and practically no schools. In seventy years the Bulgarian people have reached a standard of civilization that compares well with its neighbors. Schools and public libraries are to be found in every village, illiteracy has almost vanished and the actual standard of living has improved as much as a poor land and an overcrowded farming country would allow. Imbued with a solid appreciation

of the value of individual freedom which 150 years of Greek and 500 years of Turkish occupation have not been able to destroy, the man in the street in Bulgaria does not yet understand how the people of the great European democracies and of America could have allowed their statesmen to browbeat his countrymen and subject them to foreign rule. Hence the general feeling at the end of the war that Russian occupation, notwithstanding the drawbacks of communism and police authoritarian regime, was better for the nation as a whole, because it would preserve it as an entity. Rightly or wrongly the Bulgars believed that an Anglo-American occupation, while preserving a real democratic regime, would have meant a Greek occupation of the southern provinces and probably the annexation of these provinces to Greece.

The refugees from Thrace after the annexation to Greece in 1919 have not yet forgotten their fearful trek through the frozen Rhodopi when they were "exchanged" to make place for Greek refugees from Asia minor—who, by the way, are today the main offenders in the guerilla warfare in Greece. Bulgaria could not oppose the Nazi flood in 1941 any more than France in 1940. It would have meant suicide, and the Bulgars, still smarting under the "punishment" of the 1918 treaty had no will whatsoever to get killed for the sort of "democracy and freedom" embodied in those treaties. They were overrun by the Germans, and their only fault was that their weak and terrified statesmen "spread out a carpet" for the Nazis to walk on. The main part of the population remained aloof and a great part took to the hills, whence for four years they harassed the occupier and his stooges. Today they are bitter and depressed. They have suffered hunger, bombardments, deportation; they know all about concentration camps and labor battalions; and most of all they have suffered and still suffer from the lack of liberty. Liberty or death has been their slogan for years. They can still have death, as much as they like, but the dawn of liberty still seems very far away.

On Feb. 10, in Paris, four peace treaties were signed with the usual formalities—gold pens and diplomatic smiles. The *New York Times* headlines said: PEACE TREATY SIGNING DOES NOT BRING PEACE. This hardly needs comment.

(Ivan R. Stancioff was born in Russia while his father, a former Bulgarian Premier, was Minister to that country. He was educated in France and Bulgaria, studied law in Switzerland, was in the Bulgarian diplomatic service until 1945. He is at present living in the United States.)

The topic of racial mixtures is always explosive, often misleading. But if it is to be discussed objectively in the United States, we need to learn of what has occurred elsewhere. "Amalgamation as Cause and Cure," by Irene Diggs, U. S. graduate student, will treat of South American racial history. Our final paper on the international trade series runs April 5.

Literature & Art

Quebec letter

Sure as the singing of Christmas carols all the world over, sure as the annual radio revival of *Scrooge* in the United States, was Montreal's Christmas-Eve production of Ghéon's sprightly nativity-play: *Noël sur la Place*. The actors, of course, are *Les Compagnons de St. Laurent*. The place is their little sophisticated theatre which burrows down beneath the transept of the venerable (and central) old Gesù. Everything is timed with great precision, and the moment the curtain rings down on the *mystère*, actors and audience troop upstairs to the *Mystery*. In the Gesù the Midnight Mass is celebrated with a many-faceted splendor. At the stroke of twelve there emerges from the sacristy a little procession of richly-vested, chalice-bearing priests. The last of these, with his assistants, will stop at the High Altar; all the others weave their way to the various minor oratories which stud the lateral alcoves of the nave. When the moment of miracle comes, ten or eleven little bells reply to one another crisply, and people kneeling in the church are surrounded by a twinkling ring of ten or eleven simultaneous Elevations.

Noël sur la Place was also presented for the second season in English this year as *Christmas on the Village Square*. The exceedingly active little group of radio and stage apostles, known as the "Genesians" (companions of St. *Genesisius*) under the direction of their founder, young and ardent Fr. M. D. Dubee (whose French-looking Irish name is spelled and pronounced *without* an accent), were responsible (aided by a little fraternal coaching in Ghéon-technique from *Les Compagnons*) for its success.

English-speaking Montreal is manifesting a quickened interest in French-Canadian theatre. Pierre Oagenais' extraordinary outdoor production of Shakespeare's *Songe d'une Nuit d'Été*, two years ago, was a revelation to everybody; and Fridolin's sardonic, profoundly-human, tragi-comic review is a yearly spur to attention.

Recently, Montreal's weekly sensation-sheet, the *Standard*, having previously honored Dagenais and Fridolin (real name: Grabien Gélinais), turned its spotlight on *Les Compagnons*. In a series of brilliant camera studies by Louis Jacques, readers were shown *Les Compagnons* in action, shown them in rehearsal, shown them operating their own box-offices, shown them being coached and exhorted by their dynamic priest-director, Pére Emile Legault, C.S.C. There were also pictures of the country estate where they retire to spend in rustic cabins periods of study and repose.

One of the holiday portraits presented the actors in a semi-circle on the floor before the fire, being entertained by a handsome young artist with a mandolin. This was a member of the group who does not act, the

poet, Félix Leclerc. Félix, who began his career by changing records on a country radio program, soon decided it would be more exciting to write and broadcast his own plays. His success in this venture encouraged him to believe that he had some talent for letters. In order to be sure, he locked himself up in a cabin in the woods for a year, and wrote and wrote.

The result was a somewhat unwieldy volume of poetry, prose, prose-poetry, piety and whimsy. Just at this moment he was favored by a providential visit from a passing photographer, Monsieur L'Abbé Tessier (professional name: *Tavi*) who, reading the manuscript with an artist's eye, decided it was a landscape far too vast for anything less than a triptych. And it was thus that Félix discovered he had written not one book, but three. They were: *Adagio* (contes); *Allegro* (fables); *Andante* (poems); three volumes of exactly two hundred pages apiece which, appearing at dates discreetly spaced, never erred by satisfying the appetite they created. (Editions Fides, 25 est rue St. Jacques, Montréal. Each of the three \$1.10 postpaid.) The popularity of these three books was perhaps not equaled until this year when this author supplied the triptych with another panel. This was *Pieds Nus dans l'Aube* ("Barefoot at Dawn") a novelized reminiscence of a happy youth, with a powerful charm for all the young or those who aspire to become so.

Here is a sample, in halting translation, of the sort of thing that Mr. Leclerc's admirers admire. The scene is a boisterous dinner party in a family with a two-digit number of children.

When all the family were gathered at table, and warm and heady odors mounted from the soup-tureen, *maman* would sometimes say: "Stop eating, all of you, and stop talking for a minute."

And all of us would stop.

"Now, look at yourselves!"

And when we had looked at ourselves with amusement, but without understanding:

"It was so you could hear your happiness," she would say.

After that nobody had any desire to laugh.

The book abounds with incidents like this, and readers do not seem to require a plot but are content as long as each shining vignette continues to suggest another. (*Pieds Nus dans l'Aube*, by Félix Leclerc. Editions Fides. \$1.35)

Félix is also the author of an (of course) poetical play with an (of course) Canadian scene, entitled *Maluron*. It is to be produced in the very near future—of course by *Les Compagnons*.

But if you should ask him to tell you what he considers the best thing he has done, Félix will show you not a book but a baby—a fat and kicking infant *Canadien*, his first-born son. "*C'est ici*," says he "*ma meilleure oeuvre*!" In life, as in letters, Félix is all for youth.

Youth! It was the subject, also, of a series of less aerial studies by the learned *conferenciers* at the twenty-third session of Quebec's ambulatory University of Sociology, *Les Semaines Sociales du Canada*, held this year at St. Hyacinthe. The annual *compte-rendu* of 308 pages contains among other articles of value a discussion of the education of youth for national and social life, by M. Esdras Minville, director of Montreal's flourishing *Ecole des Hautes Etudes Commerciales*, and one of present-day French-Canada's most esteemed and influential thinkers. The preface is a letter from His Holiness, Pius XII, congratulating the president, Père Joseph P. Archambault, S.J., on the subject chosen, congratulating Quebec on its fidelity to a Christian conception of family life, and expressing in sincere and touching accents his vast, paternal love for *La Jeunesse*. (*La Jeunesse*. Ecole Sociale Populaire. 1961, rue Rachel, est. Montréal. \$1.50.)

P. S. This letter was almost in the post when an announcement appeared that the Literary Guild of America were sponsoring *The Tin Flute*, to be published by Reynal and Hitchcock in the spring. The book is a translation of Gabrielle Roy's *Bonheur d'Occasion*, reviewed in these columns last year. PATRICK MARY PLUNKETT.

Sophistication can back-fire

As a sort of appendage to last week's acidulous remarks on the naiveté of some reviewers, I'd like to call your attention to a review that appeared in the March 1st *New Yorker* and tell you how funny it was in light of the circumstances under which I read it.

The earlier gullibility treated last week had to do with a large body of critics who very solemnly went scurrying through the *Wayward Bus* looking for (and sure enough, finding) a moral tale, just because wily John Steinbeck gave them a misleading lead. Even the *New Yorker* review of that phony allegory swallowed it hook and line, if not sinker, because Steinbeck's book was, if nothing else, sophisticated; if sophisticated, then deep; if deep, then impregnated with a moral.

But when a simple, clear, unpretentious story comes along, which does not pretend for a minute to be what it is not, then the reviewer would never, never think of crediting author and publisher with speaking the truth when they give a lead.

The book was *Mrs. Mike*, reviewed in these pages March 1. Hamilton Basso reviewed it for the *New Yorker*; after poking fun at its James Oliver Curwood style (its sincerity saves it from that) he goes on to say:

there is a determined attempt to imply that it is also the life story of a real Mrs. Flannigan. . . . Well, maybe Mrs. Flannigan did lead a life in precise imitation of a Grade B movie script, but I have a hunch everybody is kidding. I also think it is time for this sort of kidding to stop. People who make ketchup are not permitted to be evasive about the composition of their product (there's a law), and I see no reason that books shouldn't get the same treatment as ketchup.

Well, the very next day, I got a phone call from the

publishers and was asked to meet Mrs. Flannigan. I can assure Mr. Basso that there is a Mrs. Flannigan, that she is genuine, that she speaks convincingly of her experiences (and of many more about missionary priests and nuns of the Far North which, unfortunately, did not find their way into *Mrs. Mike*). Nobody is kidding anybody—except perhaps those reviewers who have kidded themselves into believing that a clean and simple and fresh book is too quaint for words.

As for the ketchup-technique, I agree. But not only the little makers of ketchup have to refrain from being evasive—even Mr. Heinz has to. And I see no reason why big literary names should not be treated the same way, even (or especially) by sophisticated critics. H. C. G.

Lent in a forest marsh

Dawn comes grey with threnodies
and, last to grieve for Autumn's riot, now
lust is an oak leaf left to scar the bough
of penitential trees.

Ash-black is the March-charred limb,
the branches tangle in a sackcloth weave:
Pierce us, (they cry) O wind, if you but leave
a *miserere* hymn!

The clatter of ascetic reeds
is psalmody for pilgrim morning's fallow
kneeling and lamenting: her fallow
marsh of empty deeds.

Yet life dies not, though passion-spent;
but marsh and wood are Trappist. In austere
and tight-wrapped buds they hold, they fold the year
this patient, solemn Lent;

till Easter's Giant crack each tomb
and crush us with our beauty! O Christ be grey
this dawn, if Christ be only white and gay
is lily and dogwood bloom!

JOHN D. BOYD

Lent

(from the Anglo-Saxon "spring")

Liturgy teaches to set your love in order.
Directive rubrics are the rollicking rondels now:
And danced all out your red, manhattan fever—
O feel the touch of ash upon your brow.

No garland weaved from fabled, plastic flowers
(The stole is purple while the world wears green)
Becomes you quite as this dogmatic lovers'—
O feel the brittle thorns are thrust between.

And as the children walk in languid wonder,
To Stations, playing marbles as they go,
Or jumping the boxwood hedges over and over—
O see the cross of Christ begins to show.

LEONARD MCCARTHY

Books

One who came back

THIS IS MY STORY

By Louis F. Budenz. Whittlesey House. 379p. \$3

This account of the descent of Mr. Budenz into the underworld of the Communist Party in America and his emergence into "the Faith of his fathers" is hitting the bookstands just as the hour is striking on America's new anti-Communist foreign policy. The unforeseen coincidence is providential. For the former Managing Editor of the *Daily Worker* supports the new policy with evidence drawn from long and intimate knowledge of the threat of "Red fascism" to the safety of our Republic.

To ward off any possible misunderstanding of the scope of this revelation, one should state immediately what it does not purport to be. It is not a study of the philosophy of communism. It does not attempt to evaluate the activities of the Communists in the labor movement, though this is a subject on which Mr. Budenz has expert knowledge. It omits most of the subversive maneuvers of Communists in American political life and the inside story of Red espionage. With a few exceptions, it does not name names. Before he returned to the Catholic fold, the author made up his mind that he would not turn around and attack the personalities whom he knew and with whom he worked in the Communist Party on American soil.

Undoubtedly a more sensational book would have been written had he not imposed upon himself such literary limitations. But Catholic charity and good taste have kept him from immediately chiding those erring souls whose ardent colleague he so shortly ago showed himself to be. The book is solid enough without these sure-fire elements of a best-seller.

It has one other limitation, whether intentional or not. It fails in the orderly and full presentation of biographical data essential to a proper understanding of Mr. Budenz's communist activities and Catholic background. The dust-cover tells us that this native of Indianapolis, a fourth generation American, attended "St. Xavier's College, Ohio," and St. Mary's College, Kansas, and was admitted to the Bar in Indiana in 1912. Where he studied law is not re-

vealed. From 1915 to 1920 he served as Secretary of the St. Louis Civic League, leaving to become editor of *Labor Age*.

Very early in his life he married himself out of the Catholic Church. Considering the devout household in which he grew up, the breadth of his Catholic reading and schooling, and his early zeal for the lay apostolate, this misstep seems out of character. If one may hazard an explanation of this *mésalliance* and the subsequent lapse into communism, it might be found in a rather highly emotional temperament.

The date of his enrolment under the Red banner should be noticed. It took place in 1935 when George Dimitrov, Secretary of the Communist International, had come forward with the "new" (for strategic purposes) policy of cooperation with all "people's" parties. It was the era of the United Front and the "extended hand." Mr. Budenz was convinced that he could bring the Communist Party around to what had always been a main plank in his labor platform, "the American approach." It was not until Maurice Thorez, acting



on orders from Moscow, blasted Earl Browder and effectively declared that Stalin had no intention of implementing the Teheran Agreement that Budenz finally came to the conclusion that Stalinism was the mortal enemy of everything American and Catholic. Budenz makes no attempt to defend himself against the charge that he lacked perspicacity in not seeing this much sooner. The book is a confession. The author finds solace in the parallel between his own errancy and that of St. Augustine.

What is the chief value of the volume? Its theme is that communism is completely Moscow-dominated for Moscow's political purposes. This fact, which the author did not want to concede for years on end, became increasingly evident to him as he saw the "men of the mist," the mysterious agents of Russian-extraction, move in and out of Communist Party circles here. More and more it bore in on him that Americans were not making the

real decisions. They were enslaved to a foreign power, before which they quaked in paralyzing fear.

Parallel with this understanding came the reluctant admission that this foreign power, Soviet Russia, was bent on the total destruction of Catholicism and the entire system of morality and human dignity for which it stands. Budenz first met Monsignor Sheen in 1936. That zealous prelate unnerved him by launching into a portrayal of the role of the Blessed Virgin Mary in Catholic life. Budenz never recovered. He tried to ease his conscience by finding a place for Catholicism in the communist program. By 1943, long freed from his first marital misfortune, he was well on the way back to the Church. For two years he made a last futile effort to reconcile the "two camps." In 1945, with the renewal of Stalin's anti-American and anti-Catholic strategy, Budenz saw that he had to break with Moscow to become again a son of Rome. His wife and two daughters were received into the Church the day he himself was reconciled. It was in the month of October, 1945, chosen because he attributed his return to the rosaries recited nightly for her fallen-away son by his Monica-like mother.

Some names are misspelled, for example, Fr. Cathrein's (p. 35) and Cardinal Verdier's (p. 155). Other misprints and a poor index mar a book which deserved more care.

But the main thesis of the book is of capital importance at the present moment. This reviewer believes that the evidence upholding it, menacing as it is for Soviet-American relations, cannot be gainsaid.

ROBERT C. HARTNETT

Demoniac challenge

THE DARK SIDE OF THE MOON

With a preface by T. S. Eliot. Charles Scribner's Sons. 299p. \$2.75

It has long been tacitly recognized that our concept of human rights does not run on parallel lines with that of the Soviets. The difference became evident at several discussions of the United Nations Human Rights Commission in which our delegates as well as the Soviet had ample opportunity to present their views on the subject. There are many people in this country (not so many now in Europe) who are still prone to go to extremes in asserting that in the Soviet Union the basic

rights of citizens are well protected by the constitution and its complementary regulations. Yet the Soviet delegate to the UN Human Rights Commission, in a discussion on February 4, 1947, urged the deletion from the proposed list of rights of the following: the rights of life, of personal liberty; prohibition of slavery and of compulsory labor; right to petition national governments and the United Nations; non-retroactivity of penal law; rights of property and prohibition of unlawful expropriation and freedom of migration and freedom to resist aggression. He claimed that such rights are either "superfluous" or in conflict "with local laws and customs."

With such in mind one can fully appreciate *The Dark Side of the Moon*, one of the most depressing records of man's incredible inhumanity to man. It is the story of what happened to Poland and her people between 1939 and 1945.

Time and again we hear from Soviet apologists in America that the wild accounts of horrors under the Soviet system are nothing but "fascist" propaganda. Yet to gain the understanding of the nature of Soviet world the mere echoing of official statements will not suffice; recognition of the reality will come only with examination of the increasing store of information upon the Soviet Union.

The Dark Side of the Moon is an account of Soviet deeds in Poland, tracing directly their contribution to the unhappiness of millions of Poles, Ukrainians and Jews. Written by an anonymous woman, the book soberly relates the atrocities perpetrated by the Russians on a peaceful and defenseless population. Prefaced by Mrs. Helena Sikorska and introduced to the English-speaking world by T. S. Eliot, it is a severe indictment of the Soviet Union as a whole.

After an historical introduction which serves as a background to the book, the author presents a series of personal narratives, affidavits and letters which depict the suffering during the Russian occupation. The picture is so dark and abhorrent that one is finally shocked into the realization that, although the Nazis are gone, our world is still being challenged by demonic forces. These forces undertook to destroy Polish culture and in its stead substitute their own kind. And the methods used to eradicate morality and religion are unique, the Nazi regime notwithstanding.

More than a million Poles and

Ukrainians were arrested by the NKVD in that part of Poland assigned to Russia by Stalin-Hitler pact. The arrests were made indiscriminately. Men and women, young people and aged persons, sick and pregnant women, children and infants in arms—all were seized. The pretext of arrest was usually dispensed with. Not only "wealthy" or "bourgeois" classes were thus rounded up, but poor people—peasants, workers and small traders. Among them were included not only Catholic Poles and Ukrainians, but a good number of the Jews. Socialists and labor leaders alike met the same fate. Even over-zealous native Communists and their families were not spared in this vast, inhuman hunt.

The arrested were herded into collecting points at which they were loaded into unheated freight cars and sent into the interior of the Soviet Union. Those left behind underwent tortures and misery in filthy and unsanitary prisons where they died without even knowing what constituted their "guilt."



A good part of *The Dark Side of the Moon* is devoted to the description of forced-labor camps. These were known as "lagiers" or *Gulags* (state prison camps), run by the NKVD and supervised directly by the ordinary Russian criminals. The prisoners lived in mud huts or tents, working fifteen to sixteen hours a day. Their meager rations, consisting of black bread and potato soup, were allotted to them in proportion to their fulfilment of the daily *norma* (quota) of hard physical labor. Strong men could hardly discharge half of the *norma*. Weak ones died without any medical attention. Women, "equalized" by the Soviet codes, were subjected to the same conditions. Those who could endure physical hardships and the prison regime usually succumbed from cold, disease, exhaustion and starvation.

And yet, upon the signing of the Polish-Russian pact in 1941, many of these near-skeletons volunteered for the Polish army to fight the Nazis alongside the Russians.

The book leaves small doubt that wherever falls the shadow of the sickle and hammer, peoples suffer, culture and civilization are destroyed, and unspeakable tragedy descends upon the enslaved. The new Russian civilization especially seems to thrive when its paranoiac leaders resort to some "gigantic" feat of industrialization or expansion, thus making themselves and their regime feel secure. *The Dark Side of the Moon* is, indeed, a study of Soviet ideals and their practical application in life. It is the more tragic that not only Poles suffered from such, but the Russian people as well, who are treated by their masters almost on the same level. WALTER DUSHNYCK

And, for some light . . .

AT SALLYGAP
AND OTHER STORES

By Mary Lavin. Little, Brown. (An Atlantic Press Book). 348p. \$2.75

This, her third book, firmly establishes Miss Lavin in the first rank of authors writing from Ireland. Her first book, *Tales from Bective Bridge*, a volume of short stories, originally called attention to a remarkable and somewhat undisciplined talent. Her second, *The House in Clew Street*, was a long, sprawling novel outstanding for its brilliantly sustained descriptive passages and its vignettes of character. *At Sallygap* reprints five stories from the earlier volume (the publisher's explanation being that *Bective* came out in a limited edition) and adds seven more. It is hard to understand why some of her uncollected stories published in the interval since *Bective* have not been included. One of these in particular, "The Rabbit," an ironic story of a young wife's attitude to hunting, is more tightly done than any story in the present volume.

As do other Irish practitioners of what is generally an American (or a Russian) *genre*, Miss Lavin faces difficulties over the problem of form. These stories, perhaps only one of them the hyphenated "short-story" in the American manner, vary from long tale to a kind of prose ballad. "The Green Grave and the Black Grave," with its stylized refrains ("This is a man that will be missed mightily," said Tadg Beag. "He is a man that will be mightily bemoaned," said Tadg Mor."), recalls the manner and the matter of Synge's *Riders to the Sea*. This story and the finely conceived "Love is for

Lovers," a high comedy of middle-aged love, are the most successful in the book. The most stilted story, and yet one successful in its way, is "The Sand Castle," a morality of childhood, in which three children find in the destruction by the sea of their sand castle a "wild intuition" which carried them "to the adult shores of knowledge."

More important than the technique of these stories, of course, and yet related to it, is their content. Most of them take a long time to get under way, partly because of Miss Lavin's "soft" manner of writing, of lingering over scenes and motives; but partly, I think, because of a deliberate philosophy of character. In the course of her leisurely limning of the protagonist of *The House in Clew Street* she says, "The pattern does not show up well until the carpet is worn." So it is here that to achieve the full effect of character the "carpet" is allowed to wear over an unusual number of pages. But there are rewards aplenty for the reader of these cautiously, luminously growing awarenesses: in "A Happy Death" of a possessive woman's unwitting slow torture of a beloved husband; in "A Cup of Tea" of a young woman's realization that her carping, jealous mother too was once an eager young girl; in "The Haymaking" of a sensitive woman's gradual adoption of her husband's fatuity. These stories are adult and (though in one or two the author's objectivity is swallowed up in her protagonist's subjectiveness) implicitly Catholic.

RILEY HUGHES

PALLADIAN

By Elizabeth Taylor. Knopf, 240p. \$2.50

If an orphaned and penniless girl becomes a governess in an English country house, if she falls in love with her pupil's widowed father, it is inevitable that *Jane Eyre* should come to mind. *Palladian*, however, lacks the leisurely discursiveness of the Brontë story and, in its compressed tenseness, reminded this reader of Isak Dinesen's *Seven Gothic Tales*. The romantic governess theme is not particularly credible; it provides the background against which the author throws the spotlight on the dark places of an unhappy household.

Cassandra, who falls in love because governesses are supposed to fall in love, is naively bewildered by the

complicated personalities surrounding Sophy, the tragic little figure who is her charge. The child's father, Marion Vanbrugh, by his own admission is reading himself to death; his cousin, Tom, haunted by the memories of Marion's wife, Violet, is drinking himself to death; Margaret, Tom's sister, is a doctor who takes a more positive attitude toward life but is unpleasantly superior about it; Aunt Tinty is quite baffled by her remote and shadowy nephew and her own son and daughter, but of all the characters in the book she achieves at least a passing happiness in croaking out old songs to a tuneless accompaniment. A meddlesome Nanny, a barmaid who holds Tom in a deadening and loveless relationship, and Mrs. Turner, a priceless schoolmistress—these round out the cast.

The book is a gallery of carefully executed character studies; it presents a mature evaluation of the mixed motives that direct human behavior; its mood of tension is admirably sustained. It is a somber story, and its technically happy ending only emphasizes the melancholy reaction of the reader. There is little reason to believe that Cassandra, for all her youth and sweetness, possesses enough light to brighten the gloom of self-centered hopelessness.

MARY STACK McNIFF

IRISH GOLD

By Pamela Hinkson. Knopf, 327p. \$3.50

Every one who loves Ireland creates his Galatea ni Houlihan after his own dreams of what she should be. O'Casey's steps down from the pedestal, a shawled and sharp-tongued harridan from the Dublin slums; Yeats' owns hair like Deirdre and the eyes of Grainne; Shaw's has the primly practical mind of a spinster bent on fulfilling the Life Urge, but only according to the laws of Mother Church and middle-class convention. The Anglo-Irish daughter of Katharine Tynan lends her speaking image the eye of water-colorist Paul Henry, plus an innocent measure of AE's nature-mysticism. Her prose landscapes are delicately beautiful, even if, at times, the carping male critic feels he is perilously close to a surfeit of scenery.

One of the best chapters in this book of private impressions is a long soliloquy on the country house of that tragic Parliamentarian, Charles Stewart Parnell, who continues to haunt the

THE BURKE SOCIETY OF FORDHAM UNIVERSITY

will hold a public symposium on current economic, political and international problems, in Keating Hall The Campus April 10-11, 1947

Those interested in the discussions by national leaders will find value in the following recent titles in the field.

Alexis de Tocqueville's
Democracy in America:
A Symposium \$0.75

Centenary Charter Lectures in Modern Political History \$0.75

Inquiries into Contemporary Democracy
Ready soon.

These contain studies by men whose names are familiar to *America's* readers: Geoffrey Bruun, Mario Einaudi, William R. Frasca, Oscar Halecki, Robert C. Hartnett, S.J., Ross Hoffman, William C. Langsam, Benjamin L. Masse, S.J., M. I. X. Millar, S.J., N. S. Timasheff, and Charles J. Walsh.

Of importance to students and writers in all fields demanding a definition of factual truth:

A GUIDE TO
HISTORICAL METHOD
Gilbert J. Garraghan, S.J.
\$4.50

The Burke Society series of studies and all other books of the Fordham University Press are now published by

The Declan X. McMullen Co.
225 Broadway, New York 7, N. Y.

A NEWS ENCYCLOPEDIA

That Grows Every Day

"INDISPENSABLE"—Wm. L. Shirer

• The only weekly news service which grows into an encyclopedia. This unique news service digests and cross indexes without bias all the important news of 70 newspapers, 10 magazines and hundreds of Government releases into just 25 minutes of reading a week.

- Completely cross indexed.
- Find any fact of the last 6 years in seconds.
- Edited weekly.
- Presents facts only—without bias.
- Covers 70 newspapers, 10 magazines and hundreds of news releases.
- Only 25 minutes a week to read all the domestic and international news.

tory. You can keep informed without stacks of magazines and clippings. Weekly news and index service, \$45.00 a year. Bound volumes are available from 1941 through 1946, \$20.00 each. Send for fully descriptive free booklet today.

NO BIAS—JUST FACTS

At a glance you can tell what happened in every important international situation, you can read the facts of every industrial, political and domestic news event without any editorial coloring whatsoever.

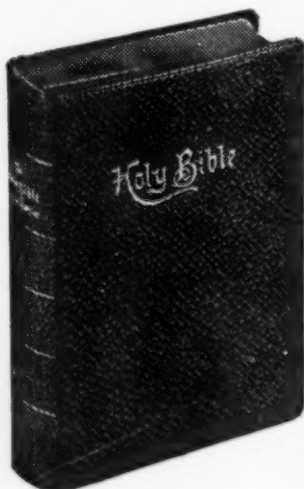
COMPLETELY CROSS INDEXED

FACTS ON FILE cross indexes every major topic for future reference and grows into an annual encyclopedia of news history.

FACTS ON FILE

Dept. 2295, 516 Fifth Ave., New York 18, N. Y.

THE BIBLE FOR THE CATHOLIC HOME



Write for Booklet
"Why Catholics Should Read
the Bible"

Prices from \$3 to \$12.50

At All Catholic Bookstores

P. J. KENEDY & SONS

PUBLISHERS

New York 8, N. Y.

Irish political imagination as powerfully as ever he did. Miss Hinkson is not overmuch preoccupied with politics, but she manages to invoke the grave and troubled spirit of the Chief with amazing poignancy. For the rest, she avoids controversial issues, except for a stout defense of the Anglo-Irish and a tribute to the Ulster Presbyterian as truly Irish, which, of course, he is, and none more so, for all of King Billy and his parlous triumph at Boyne Water.

Miss Hinkson makes a most shrewd remarks about that strangest of God's creatures, the Irish Celt. The *déme slave* came to be a joke in its heyday in Paris drawing-rooms, and so did the Celtic twilight during the 1890's. But the joke, good as it was, did not clear up the mystery, and Miss Hinkson is in excellent company when she takes a whirl at what Chesterton once called the Gael's "residual perversity." Perhaps her book is not so acute as the *Irish Journey* of that Cork boyo who gaelicized his name to O'Faolain, nor so delightfully balanced as Gibbings' *Lovely Is the Lee*, nor yet so charmingly rife with folk-magic as the roamings of the roads on Padraic Colum's part, but 'twill do, 'twill serve, as the 17th of March rolls round again with its emerald rubrics, and the candles of the Gael fall to their favorite sport of musing on the queer source of the odd flame that lights them.

CHARLES A. BRADY

THE WORLD OF IDELLA MAY

By Richard Sullivan. Doubleday. 373p. \$2.75

The world of Idella May is a barren world, a world of puerile dreams and fancies, a world of complete selfishness and self-deception, a world of love, of morality, of religion. "The only driving passion she had was her almost religious love of Idella May, with moonbeams and roses and plain animal comforts on the side."

But the novel which displays this worthless creature so expertly is by no means a futile, depressing book; it is rather a demonstration of the heroic patience and endurance that a man imbued with the Christian ideal of marriage can achieve. Idella May's husband, Tom Logan, is a Catholic who feels deeply the beauty and power of the sacraments; as Idella May thought:

The important thing to him seemed to be that they were involved in such a mysterious kind of union;

not a word about her and how he felt about her. . . . And it was all the worse because he apparently had thought he was making love to her when he talked that way.

When Tom discovers that his wife is not what he had thought she was when he was so fascinated by her physical beauty that he did not see her faults of character, he remembers that he has taken her "for better, for worse."

Mr. Sullivan has done a fine piece of writing in this book, and it is the hope of this reviewer that the utter nonsense written on the jacket will not keep people from reading farther. The characters are so well drawn that even Idella May's parents are real and sharply defined; it takes skill to achieve that when writing of such commonplace people, well-meaning in their befuddled way, but without any great faults or virtues. There is nothing admirable about Idella May, but any reader interested in the portrayal of character will admire the way Mr. Sullivan has "done her to a turn".

MARY L. DUNN

IN HIM WAS LIFE

By John P. Delaney, S.J. America. 179p. \$2.75

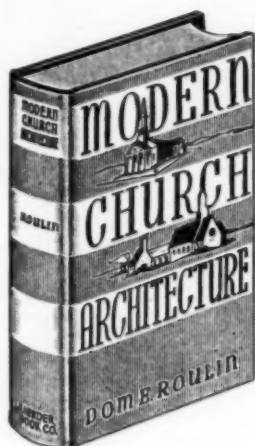
Because the Sacrifice of the Mass is something we do, rather than something we say, prayer is not a part of its essence. The divine command to *do this in commemoration of me* put upon the Apostles the obligation to change bread and wine into the Body and Blood of Christ and to eat the one and drink the other. There was no divine command here to pray. But the Church has wisely clothed the divine action of the Mass in prayer, so that our minds and hearts will be sympathetically alive to the meaning of our sacrifice.

Most of these prayers never vary and will be found in every Mass. Others change to fit the season or feast which is being celebrated. Father Delaney has taken the special prayers and readings for the Sunday Masses of the year and round them he has woven the fifty-eight chapters which make up this book.

Suppose next Saturday night you read over the proper chapter in *In Him Was Life*. Your reading and your reflection on what has been read will be fresh in mind when you come to Mass Sunday morning. The prayers of the Mass will mean so much more to you. And because the prayers mean so much more to you, the Sacrifice itself, in

*A French classic on ecclesiastical art
Now makes its debut in English . . .*

MODERN CHURCH ARCHITECTURE



By

DOM E. ROULIN

Monk of Ampleforth Abbey

Translated by

C. CORNELIA CRAIGIE and JOHN A. SOUTHWELL

\$ 10.00

This translation of Roulin's classic, *Nos Eglises*, is an indispensable tool for priests and architects, for every priest and every architect who may some day be called on to design a church whether large or small. It is likewise useful for anyone with a desire to appreciate architecture.

Since the book treats at considerable length the questions of church appurtenances and interior decoration—altars, statues, paintings, stations of the cross, crucifixes, chalices, candlesticks—it points the way to the cultivation of good taste in these details.

The author, himself an architect, while abhorring monstrosities, advocates the modern trend in building and decoration. He is not a *laudator temporis acti*. His work, referring to the masterpieces of past ages, contends that our age need not simply copy the great achievements of the past. In fact, for the most part he limits his discussion to churches built since 1900.

The attractiveness and usefulness of this work is greatly enhanced by a wealth of judiciously chosen illustrations, more than 700 of them. An adequate index facilitates the study of items mentioned or discussed in various connections throughout the book.

B. Herder Book Company

15 AND 17 SOUTH BROADWAY

ST. LOUIS 2, MO.

which you adore God through Christ and deplore ever having denied him adoration by sin, will reach deeper into your being and leave its divine mark in wider grooves.

Priests and religious familiar with the Spiritual Exercises of St. Ignatius will see in Father Delaney's book a counterpart to all those books which explain *Points for Meditation*. If the morning meditation goes better when "points" are prepared the evening before, it stands to reason that the Mass will go better if its depths are explored a little the evening before. Father Delaney is a master guide in this sort of exploration.

THOMAS M. MOORE, S.J.

The Word

PALM SUNDAY IS THE FEAST-DAY of the superficial and the vociferous, those whose lives do not square with their protestations, who are enthusiastic about appearances but unable logically to think through to the realities and significances which underlie surfaces.

Travelers from all that section of the world were jammed into Jerusalem for the coming festival of the Pasch, that morning when the news spread from lip to lip, "Jesus of Nazareth is approaching the city with His disciples. He is the great Teacher, the wonder-worker." Most of the Jews knew Him, even those who had come from afar and, carried off their feet by unthinking fervor, they rushed out to meet Him. The crowds who had listened to His sermons and clear development of His doctrine were attentive multitudes; but the screaming throng of Palm Sunday was a mindless mob, swept along by slogans.

This, to a casual observer, was the greatest triumph of Christ's life. Though the thousands had been in admiration of His teaching (Mark 6:2), though once they had come to take Him by force and make Him their king (John 6:15), the acclamation of Palm Sunday was far greater than any previous public demonstration. Yet it was utterly meaningless and served only to highlight in greater irony the strident verdict these same throats would pass in five short days: "Crucify Him."

His miracles and His fearless opposition to the entrenched and hypocritical leaders of the people had en-

deared Him to the crowds. They looked on Him as the mighty Messiah who would drive out the hated Roman and restore Israel to a prominent place in the sun, re-establishing them not in the spiritual but material position of honor. On this first Palm Sunday, their hopes seemed to be on the brink of fulfillment.

St. Paul, in the epistle of the mass, indicates the real glory of Palm Sunday. This Man around whom the shouting populace swayed and surged was on His way not to a crown or a throne but to "death, even to death on a cross." As He entered the city on a donkey, the Jews should have recognized Him, because Isaiah and Zachary had foretold that their King would be "meek" and seated on "a colt, the foal of a beast of burden." But they did not want a mild Messiah; their hearts were set on a militant, flashing leader who would found an earthly kingdom. And so on Friday, when they saw Him bound, beaten, derided, wordless and will-less before His tormentors, they turned on Him. When He had prestige and power they exalted Him; but when He was a voluntary Victim, obedient unto death, "God . . . exalted Him and bestowed upon Him the Name that is above every name."

We, too, like the variable crowds in the first Holy Week, can become confused in our scale of values. We hear Christ say "Learn of me because I am meek and humble of heart" (Matt. 24: 32) but, like the ancient Jews, we can condemn meekness in our own hearts and perform constantly actions which are the overflow of arrogance. "Unless you do penance you shall all likewise perish" (Luke 13:3), He admonishes us; but our lives are monumentally self-indulgent. We are happy to follow Him on Palm Sunday, as the Apostles did, glorying in His triumph; but in Gethsemane our hearts and eyelids are alike heavy, and Calvary is too high to climb, the cross too rough to embrace. By Good Friday the bright, green palms of Sunday's reception were brittle and withered; they might well symbolize our spiritual resolutions.

Read the Passion again, lovingly and penetratingly. Through His sufferings Jesus redeemed us; in His sufferings He gave us an example. Our spirit is willing but our flesh, like that of Peter, James and John, is weak. We must watch and pray and make our own the muscular prayer of St. Ignatius: "Passion of Christ, strengthen me."

WILLIAM A. DONAGHY, S.J.

Theatre

THE IMPORTANCE OF BEING Earnest, by Oscar Wilde, is usually called a comedy nowadays, but I am less than convinced that it is not a mordant satire of Victorian manners. The Lord gave Wilde one of the most brilliant minds of his age—although he did not always make the best use of it—and he could hardly fail to see what many other gifted minds among his contemporaries saw—that England, like an ancient tree, was beginning to rot at the top. Wilde was a socialist, in the sense that our own Norman Thomas and Philip Randolph are socialists, and was revolted by the spectacle of the majority of his countrymen existing without sufficient food or decent homes in the center of the world's richest empire. Although he maintained a pose of frivolity, he was really too serious and intelligent to consider the inanities of London fashion amusing.

Wilde was as sensitive to social maladjustment and historical decline as his spiritual kinsman, H. G. Wells. Both of them saw that England, made powerful and rich by her Drakes, Clives, Pitts, Marlboroughs and Nelsons, and splendid by Shakespeare, Chaucer, Dryden, Reynolds and Shelley, had degenerated into a soft, luxury-loving plutocracy. The young, muscular England that had wrested control of the seas from Spain, colonized the favored regions of the New World, conquered India in stride and crushed Napoleon, had become so flabby that the resources of the Empire were strained to raise an army of 650,000 men to defeat 45,000 Boers. The nation was becoming impotent because Lady Bracknell's husband and men of his kind had become its rulers. That Wilde accurately diagnosed the heart disease that was destroying England was disclosed in his *Soul of Man under Socialism*. It is hardly likely that the man who wrote that pamphlet would write "Earnest" for the sole purpose of entertaining London theatregoers.

My dictionary defines satire as a literary work intended to hold social vices up to ridicule. Wilde called "Earnest" a trivial comedy for serious people, which seems to me to be a rather pat definition of satire. Certainly a serious person cannot regard the characters in "Earnest," their motives and attitude toward life, as anything but ridiculous.

The effectiveness of the play, as a theatre-piece, depends largely on the way it is interpreted by the actors. It is possible for unimaginative performers to water it down into intellectual farce. In the present revival, John Gielgud—starred in the leading role—and the members of his company interpret their roles in a sustained artificial style that conforms to the spirit of the writing. One is continually amazed by the contrast between the elegance of their manners and the absurdity of their interests. Every member of the cast comes so close to perfection that it would be futile to single out any one performance for special mention.

Mr. Gielgud's direction is flawless. The meticulous timing, the flaunting of a handkerchief, the way Pamela Brown flutters her skirts, and numerous other details of business are expertly managed to enhance the humor and sustain the mood of the action. "Earnest" is presented in The Royale by The Theatre Guild and John C. Wilson, in association with H. M. Tennant, Ltd., of London. They have achieved a fine production. THEOPHILUS LEWIS

production is a good sample of what Hollywood considers a slice of life for adult audiences. (United Artists)

MY FAVORITE BRUNETTE. The exigencies of providing a vehicle for a purely verbal comedian like Bob Hope have produced a farcical formula which would have made Scribe look like an inventive genius. Taking off from an absurd situation, usually a case of mistaken identity, the film develops into a running series of gags. The complica-

tion in this instance is the hero's impersonation of a stalwart sleuth. Since he has none of the type's virtues, his efforts to outwit the villainous spies are incongruous enough. Even the danger of death is productive of hysterical laughter, and a stock Bing Crosby reference plays a part in the solution. Mix in a dubious romance and then there is nothing left but to wait for the next picture. Elliott Nugent, who has a fine sense of comedy, has directed this for what it is worth, a number of iso-

AN AMERICAN ALTAR MISSAL



NOW, AFTER CENTURIES, U. S. A. LABOR AND INDUSTRY BENEFIT BY THE MANUFACTURE OF...

U. S. A. Liturgical Editions

MISSALE ROMANUM

Editio Juxta Typicam Vaticanam

A MISSAL FOR EVERY SIZE ALTAR

For Church, Chapel, Convent and Portable Altar

Main Altar: 9 x 12, Large Quarto, red morocco . . . \$45.00
Side Altar: 8 x 11, Quarto, black sheepskin . . . 30.00
Chapel Altar: 7 x 10, Octavo, red sheepskin . . . 20.00
Hand Missal: 4 1/2 x 7, morocco, gold edge . . . 7.50

BENZIGER BROTHERS, Inc. • U. S. A. Liturgical Editions

BREVIARIUM ROMANUM—In two sizes
Handy Pocket Size: 4 x 6—moroc. . . \$38.00
Large Type Size: 4 1/2 x 7—moroc. . . 45.00

RITUALE ROMANUM—12 mo.—4 1/2 x 7"
New complete ed. with U. S. A. Supplement having Baptism & Marriage forms in English. Comprises so many important decrees lately issued by the Holy See.
Imitation Leather \$4.50 Leather . . \$6.00
Morocco 7.50

MISSAE DEFUNCTORUM, 1ge. altars size 9" x 12"
1-2002 Imitation leather . . . \$6.50
1-4016 Morocco leather . . . 15.00
Small altar size—8" x 11"
9-2002 Imitation leather . . . \$4.50
9-4016 Morocco leather . . . 12.00

RITUALS
Baptismal Ritual—Black imit. lea. . . \$3.00
Marriage Ritual—Red imit. leather . . 4.00
Burial Ritual—Black imit. leather . . 4.00
Altar Prayers—Black imit. leather . . 3.50

THE RACCOLTA
The new English Translation by Rev. Joseph P. Christopher, Ph.D., and Rev. Charles E. Spence, M.A. The Holy See's Official Book of Indulgent Prayers for every purpose. Boxed. Per copy . . . \$3.85

BOOKS FOR PRIESTS

CHRIST AND THE PRIEST
By Rev. John S. Middleton, Ph.D. A series of thirty meditations . . . \$1.25

TWO BASIC SOCIAL ENCYCLICALS
Rerum Novarum and Quadragesimo Anno. In Latin and English. . . \$2.50

SERMONS FOR SUNDAYS AND THE CHIEF FESTIVALS OF THE ECCLESIASTICAL YEAR
By Rev. J. Pottgeiser, S.J.—2 vols. . . \$9.00

COMPENDIUM SACRE LITURGIAE
By Rev. I. Wapellhorst, O.F.M. Revised according to latest decrees . . . \$4.75

CATECHISMS

THE FATHER MCGUIRE—CONNELL SERIES
New Baltimore Catechism—Revised Official Edition. Study Helps. Illustrated.
No. 1—Lower grades, 128 pages . . . 24c
No. 2—Middle grades, 256 pages . . . 33c
No. 3—Upper grades, 384 pages . . . 72c


RELIGION TEXTS

GILMOUR SERIES OF BIBLE HISTORY
By Rt. Rev. Richard Gilmour.
Lower grades: Bible Stories for Children 72c
Upper grades: Gilmour Bible History . \$1.00

BENZIGER BROTHERS, Inc. • 26-28 Park Place • New York 7, N. Y.

Films

THE MACOMBER AFFAIR. Ernest Hemingway's story of the short, unhappy life of Francis Macomber has been made into a comparatively long, unhappy film. It is a triangle tale with no illusions about human nature, and the solution introduces the old lady-or-tiger dodge more as a matter of prudence than dramatics. A big game hunt sets the scene for this exposition of jungle morality, involving a woman who considers her mate something less than a man, the husband who tries unsuccessfully to substitute bravado for bravery, and a professional guide who suggests all the approved animal tendencies of Hemingway's heroic breed. The climax is reached when the taunted and jealous Macomber is shot by his wife, whether deliberately or accidentally being left an open question. The character sketch of the wife is sufficient to indicate where the greater probability lies, and she is treated with an antiseptic lack of sympathy throughout the film. Zoltan Korda's direction is rather heavy-handed in establishing motivation. Gregory Peck, Joan Bennett and Robert Preston give a capable interpretation of their roles, and the



EYE EXAMINATIONS — Three Registered Optometrists having years of experience are at your service, to give you examination and advice.

GLASSES at reasonable prices

JOHN J. HOGAN, INC.
Established 1892

Louis Markling and Staff, Optometrists
SIX EAST 34TH STREET, NEW YORK, N. Y.
(Opposite S. Altman's 34th Street Entrance)
Telephone: CA 5-8774

CASSOCKS

CLERICAL TAILORS OF THE BETTER KIND
PRIESTS of Europe Need Clothing. Pasmal sells materials by the yard for cassocks and suits. Also made-up cassocks for this purpose. Avail yourself of this valuable service. Guaranteed satisfaction. Send for sample Now! Cassocks in 3 weeks' time.

VICTOR PASCAL 170 FIFTH AVENUE
NEW YORK 10, N. Y.
"The Cassock Specialists"


Trained Caseworkers Wanted for Catholic Family and Child Welfare Agency Expanding and Developing Its Program

GRADE I — \$2400-\$3180
GRADE II — \$2700-\$3360

CATHOLIC SOCIAL SERVICE
995 Market Street, San Francisco 3, Calif.

TEGAWITHA
Catholic Camp for Girls

On the sunny top of the Pocono. 800 acres on private lake, 3 hours from N. Y. and Phila. Superbly equipped. Riding, golf, swimming, sailing, canoeing, aquaplaning, archery, hockey, tennis, dancing, dramatics. Junior Camp. Private chapel on grounds. 29th year. Catalog.



MISS MARY A. LYNCH
390 Riverside Drive, New York 25, N. Y.
(After May 15th, Mount Pocono, Pa.)

CAMP CRANWELL

In the Berkshires. A summer camp for boys 8 to 14 under the direction of the Jesuit Fathers, on the campus of Cranwell School. Eight weeks of healthful vacation with land and water sports. Catalogue.

REV. JOSEPH R. N. MAXWELL, S.J.
Cranwell School, 426 Lee Road, Lenox, Mass.

48th Season
2nd Oldest Catholic Camp in America

NAMASCHAUG FOR BOYS
Age 6 to 16
on Lake Spofford
June 26 to August 27

20 Miles Apart — 10 Miles from Keene
RESIDENT CHAPLAIN AND R.N.: M.D. IN ATTENDANCE
Finest Equipment - Beautiful Waterfront - Mature Supervision
RATES, \$185 PER SEASON; \$100 PER MONTH
Free Round-Trip Transportation
Arrangements May Be Made for a Post-Season Week
Address Inquiries to:
JOHN E. CULLUM
MR. and MRS. L. T. FELL

27th Season
3d Season as a Catholic Camp

SPRUCELAND FOR GIRLS
on Granite Lake
July 2 to August 27

CAMP NOTRE DAME
In the Foothills of New Hampshire's White Mountains

CAMP NOTRE DAME
STATE CAPITOL BUILDING, UNION CITY, N. J.
Phone UNion 3-3840. If there is no answer, call UNion 5-7178.

SIENA HEIGHTS COLLEGE
ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics, Commercial Education; Teacher Training, Dramatics, Pre-Legal and Pre-Medical Courses. Two-Year Terminal Course in Secretarial Work. Exceptional Opportunities in Art.

Beautiful Buildings
Interesting Campus Life
For further information address the Dean

MARYMOUNT COLLEGE
TARRYTOWN-ON-HUDSON, NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal Arts. Confers A.B., B.S. degrees. Pre-medical, Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all departments. Athletics.

EXTENSIONS: 1027 Fifth Avenue, New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

Marymount Preparatory Schools: Wilson Park, Tarrytown, N. Y.; Fifth Ave. and 84th St., New York, N. Y. Address Reverend Mother.

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland
An accredited Catholic institution for the higher education of women conducted by the School Sisters of Notre Dame. Exceptional advantages.
For Information Address the Registrar

MOUNT SAINT AGNES COLLEGE
Mount Washington, Baltimore 9, Maryland
A Catholic College for Women
Conducted by the Sisters of Mercy

Courses leading to Bachelor of Arts and Bachelor of Science Degrees, Liberal Arts, Science, Commerce, Nursing, Medical Technology, Pre-Medical. Two-year Terminal Courses leading to Associate in Arts Diploma (Junior College Diploma) are offered in the Lower Division of the College.

COLLEGE OF SAINT ELIZABETH
A CATHOLIC COLLEGE FOR WOMEN

on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Standard courses in arts and sciences. Business administration, home economics, pre-medical, teacher training, music. B.A. and B.S. degrees.
Address Dean, Convent Station, New Jersey

FORDHAM UNIVERSITY

Founded in 1841 Conducted by the Jesuits

At Fordham Road, Bronx,
New York 58, N. Y.

FORDHAM COLLEGE
Boarding Day School on 70 Acre Campus
COLLEGE OF PHARMACY
GRADUATE SCHOOL OF ARTS AND SCIENCES
FORDHAM PREPARATORY SCHOOL

At 302 Broadway, New York 7, N. Y.

SCHOOL OF LAW
SCHOOL OF BUSINESS
SCHOOL OF EDUCATION
SCHOOL OF ADULT EDUCATION

At 134 East 39th Street,
New York 16, N. Y.

SCHOOL OF SOCIAL SERVICE

Summer School, 1947:
July 7 — August 14

Catalogues for each department sent on request.

ROSEMONT COLLEGE

ROSEMONT, PENNA.

A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. On the main line P.R.R., 11 miles from Philadelphia. Address Registrar for information. Telephone Bryn Mawr 4514.

COLLEGE OF ST. MARY OF THE SPRINGS

COLUMBUS, OHIO

Resident and Day College for Women
Offers A.B. and B.S. Degrees
Music, Home Economics

IMMACULATA JUNIOR COLLEGE

Washington 16, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. Two-year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.
SEMINARY — Four-Year College Preparatory
Dumbless Hall — Grades 1 to 8
Address: The Secretary

REGIS COLLEGE

WESTON 93, MASSACHUSETTS

Offers B.A. and B.S. Degrees

CURRICULA:

Liberal Arts—Commerce—Home Economics
Conducted by the Sisters of Saint Joseph
Address: The Registrar

GOOD COUNSEL COLLEGE

WHITE PLAINS

Westchester County, NEW YORK

Conducted by the
Sisters of Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts. Unusually beautiful location. Extensive campus.

FORTY MINUTES FROM NEW YORK

lated laughs. Assisting Hope are Dorothy Lamour and Peter Lorre. For adult fans of loosely-slung comedy, this will provide a good share of thoughtless amusement. (Paramount)

THE FABULOUS DORSEYS. This is a biography of convenience, with the careers of the principal figures leading inevitably to musical interludes. The pedestrian plot merely supplies a framework for more highly orchestrated banality. The Dorsey brothers emerge from the domestic obscurity of a Pennsylvania coal town to become famous bandsmen but success is overshadowed by their quarreling. They are finally reconciled by their mother after their father's death. Alfred Green manages to hold the piece together through sentimentality and swing, but the script suffers from a general flatness. Janet Blair is present for romantic purposes in support of Tommy and Jimmy Dorsey. This is just fair family entertainment. (United Artists)

MILLIE'S DAUGHTER. The best index to the quality of this film is that it manages to be only a melodrama of mother-love. The heroine has given up all claim to her daughter in order that the latter might be brought up in a wealthy Boston home and has set herself up in business. But the girl decides that she would rather be with her mother and further self-sacrifice is demanded before the daughter is returned to the higher environment. Sydney Salkow's handling is limp enough to allow flagrant instances of sentimentality which falsify the presumably fine feeling motivating the characters. Gladys George is a revamped Stella Dallas, assisted by Gay Nelson, Paul Campbell and Ruth Donnelly. There is a scent of soap-opera in this weak adult production. (Paramount)

THOMAS J. FITZMORRIS

Parade

Scene: Newspaper office of the long ago. . .

Editor (to reporter): George, I'm trying to print in the paper more about what good men do. There's been too much of the other kind. I want you to write a series of feature articles about good-living, religious-minded men—men in humble circumstances, but highly respected. Got any ideas?

Reporter: What about the Village Blacksmith?

Editor: That's a thought. Get him on the long-distance phone.

Reporter (after getting his long-distance call through): Hello, is this the Village Blacksmith?

Voice: He's out to lunch. I'm his assistant.

Reporter: Well, you can help me. Tell me, is the smith a big man?

Assistant: A mighty man is he, with large and sinewy hands; and the muscles of his brawny arms are strong as iron bands.

Reporter: What does he look like?

Assistant: His hair is crisp, and black, and long; his face is like the tan; his brow is wet—

Reporter: Wet?

Assistant: With honest sweat, he earns whatever he can, and looks the whole world in the face, for he owes not any man . . .

Reporter: Just the type I'm after. Highly respected?

Assistant: By everybody, even children. They love to see the flaming forge, and hear the bellows roar . . .

Reporter: He has church affiliations?

Assistant: Indeed, yes. He goes on Sunday to the church and sits among his boys: he hears his daughter's voice, singing in the village choir, and it makes his heart rejoice.

Reporter: Naturally.

Assistant: It sounds to him like her mother's voice, singing in Paradise. He needs must think of her once more, how in the grave she lies; and with his hard, rough hand he wipes a tear out of his eyes.

Reporter: A good man, clearly.

Assistant: That he is. Toiling, rejoicing, sorrowing, onward through life he goes: each morning sees some task begin, each evening sees it close; something attempted, something done, has earned a night's repose.

Reporter: Have prominent persons testified to his worth?

Assistant: Many. For instance, a poet named Longfellow thinks the world of him. Just before he left here, Longfellow, standing under the chestnut tree, said to the smith: "Thanks, thanks to thee, my worthy friend, for the lesson thou hast taught. Thus at the flaming forge of life our fortunes must be wrought; thus on its sounding anvil shaped each burning deed and thought."

Reporter: Thanks a lot. Tell the smith I'm coming up to see him.

JOHN A. TOOMEY

NEW TESTAMENT

Rheims Challoner Version

Re-edited Carey edition with preface giving history of the Rheims version and showing many comparisons between the old and new edition.

Pocket size, clear large type, plain..... \$.75

Extra large type, 4 1/2 x 7"—645 pages.

Stiff Cover, red edges..... 3.00

Imitation leather, gold edges..... 4.00

At all Catholic Bookstores or direct from

C. WILDERMANN CO.

The Douay Bible House

33 Barclay St., New York 8, N. Y.

A Beautiful Easter Gift Book THROUGH THE YEAR WITH CHRIST

245 messages of inspiration and stimulating counsel, arranged for daily reading. A popular Catholic gift book. On sale at all Catholic book stores, or direct from the publishers.

Price, postpaid, \$1.00.

KENNEDY PUBLISHING CO., 15 East 40th St., New York 18, N. Y.

THE NEWMAN BOOKSHOP

CATHOLIC BOOKSELLERS

Westminster, Md., & 828 Newton St., Brookland, D. C.

Catholic and Secular Books of All Publishers Promptly Supplied. Best Library Discounts to All Catholic Institutions. Monthly catalogue.

Sexton
PURE ONTARIO
MALT VINEGAR

In 48 states lovers of
good food acclaim
the improved taste
added to their favorite
dishes by this
taste sensation.



Sexton Quality Foods

NOTICES

10¢ per word. Payment with order.

MISSIONARY PRIEST, working in four counties, only 80 Catholics in population of 140,000, needs prayers and gifts to expand spiritual beachhead. Will you help? Rev. Louis R. Williamson, Hartsville, South Carolina.

JESUIT HOME MISSION—My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John A. Kisacher, S.J., Holy Cross Mission, Durham, North Carolina.

I WILL SEARCH for out-of-print books you want but can't locate. Catholic books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

IRISH Books, Belleek China, Linens, Cards, etc. Write for Catalogue. Irish Industries Depot, Inc., 876 Lexington Ave. (Near 65th St.), New York 21, N. Y.

Correspondence

Dissent from France

EDITOR: I wish to congratulate you for the "Notes from Paris," signed Jean Minéry, in the issue of Jan. 25th.

They reflect exactly the political and economical situation of our country, which suffers from "party self-seeking" and badly lacks true democratic spirit.

On the contrary, Father Didier's two articles on "The Political Psychology of French Catholics" (Dec. 21 and Jan. 4) express for the war and post-war periods the appreciations and opinions of a Gaullist partisan. I consider that they are not what your public should read in your trustworthy and reliable weekly.

Paris, France FRENCH CATHOLIC

Calling Good Samaritans

EDITOR: During Lent more than two million Catholic children in the parochial schools of the United States will have participated in the "Save Starving Children" campaign, a feature of the Bishop's Relief Campaign for the Victims of War. Their goal is to collect \$5,000,000 to take care of hundreds of thousands of underfed, unclothed, and brutalized children.

This, like similar other campaigns, is very laudable, but our War Relief Services with their limited funds have to cover such a vast territory that the individual cities and towns in need of help are getting only a mere trickle. This, of course, means that thousands and thousands of good Americans have to continue to send eleven-pound parcels until conditions have improved.

This applies especially to Germany, where the Russians have occupied the best food-producing farmland, which, in former days, supplied the bulk of the most necessary food for the rest of the country. Comrade Joe, and what a comrade, takes about seventy-five per cent of this food and sends it to Russia. This leaves the local population a mere starvation diet, and export to other parts of Germany is impossible. My wife's sister wrote today:

We are supposed to get 1,500 calories per day, or so our ration cards state. But as a rule, many articles of food on our ration cards are unavailable, and every so often a batch of cards is de-

clared void and we are minus the barest necessities for many days. My sister wrote in her latest letter: "My bones are eaten away by tuberculosis and at times the pain is unbearable. My husband is a human wreck and mentally unbalanced ever since he came back from the concentration camp."

We have sent already many packages, and up-to-date all of them have arrived safely. We will keep this up as long as we are halfway able to do so financially. My wife went so far as to postpone the purchase of a new winter coat in order to keep up our works of mercy. I have many addresses of needy and worthy people, which I am willing to send to readers of AMERICA upon request.

837 Sherman Ave. LUDWIG GREIN
Evanston, Ill.

For the Catholic brass

EDITOR: Maybe this ex-Chaplain does not bruise as easily and readily as does your correspondent, G.I. Joe, in the March 8 issue. At least—reading the article on Catholics at West Point, February 8—I did not find painful the statement: "An officer carries a tremendous influence with weaker Catholics under his command."

Whoever "Joe" may be, he sets forth a gripe in his second paragraph. He laments the fact that the enlisted men did not see many of the big wheels, the brass, at divine services. And yet the enlisted men were present by the hundreds. During their barrack-room bull sessions, Joe maintains, the enlisted men concluded that it was "not quite the thing" for officers to be known as practising Catholics. To all of this I would simply say: "Say it ain't so, Joe!" For really it isn't so, and it is quite unfair.

Don't get me wrong, Joe. This is no commercial for the "officers' country". It's simply that I've an experience-founded antipathy for any statement which (like the Mauldin cartoons) directly or indirectly suggests that all was well with the poor enlisted men and all was wrong with the nasty, arrogant officers. In the first place, the fact that one saw at times a relatively small group of officers and hundreds of en-

listed men was largely a matter of arithmetic, wasn't it?

Are all the Catholic officers lax Catholics who don't go to Sunday Mass? Definitely not. Are all the Catholic enlisted men models of church attendance? Not by a long shot. Our own Marine regiment (3th) had a pretty fair proportion of Catholic officers—in such positions as Executive Officer, Battalion Commander, Regimental Surgeon, and the Three Officer, etc.—and in the main they were healthy practising Catholics. Many's the hour I've spent "chewing the rag" in barrack-rooms and in our enlisted men's beer hall (the latter known to the lads by the inelegant and euphemistic title "Slop Chute"). Just as a matter of record, our enlisted men at times acknowledged and discussed three things: 1) the good impression made and the edification given by the officers; 2) the proportion of Catholic officers who didn't attend—a proportion which in the main paralleled the proportion of men who were remiss in their home parishes; 3) the similar and relative proportion of enlisted men who, professing to be Catholics, were not seen at chapel. Maybe our camp was unique—but I doubt it.

With the other points in the letter, I am in accord. Lots of luck, Joe, in increasing the number of Catholic officers in the Armed Forces—but let's knock off this wearisome and wholesale cataloguing of officers as so many snooty, unfeeling, and Godless robber barons. After all, there is such a thing as trying to prove too much.

(REV.) ARTHUR R. McGRATTY, S.J.
New York, N. Y.

Eucharistic month

EDITOR: A movement to obtain official recognition of April as the Month of the Holy Eucharist was begun here in the United States just ten years ago this April by a group of thirty. It has spread not only throughout our land but into many other countries, with memberships of priests, religious and layfolk reaching the total of 13,520 at the end of last year.

The readers of AMERICA are cordially invited to join in the observance and promotion of the Month of the Holy Eucharist devotion. Leaflets for promotion purposes may be had upon request. For further particulars kindly communicate with: The Blessed Sacrament Fathers, 184 East 76th Street, New York 21, N. Y.—Desk: M.H.E.

New York, N. Y. L. J. FURCHT

THE THREE FUNDAMENTAL PRAYER BOOKS



Order Now!

**Special
Exceptional
Offer**

**All Three Books
Over 3,000 pages
Complete—\$13.45**

**Special
Offer
\$11.85**

FOR EVERYBODY:

**The Prayerbook of Indulged Prayers, THE RACCOLTA
The Prayerbook for Daily Mass, THE NEW ROMAN MISSAL
The Psalms from the Bible, THE PSALMS, A PRAYERBOOK**

THE RACCOLTA

Edited in part and newly translated by
Rev. Jos. P. Christopher, Ph.D. and
Rev. Chas. E. Spence, M.A.

This prayerbook is a treasury of the Church's only official indulged prayers. There are prayers for every purpose—every occasion, from the briefest ejaculations to the complete Novena, as well as Prayers to God, the Blessed Mother, and the Saints. All the indulgences of the 700 prayers are applicable to the Souls in Purgatory. 700 Pages. Size: 4½ x 7 inches. Printed in red and black. Per copy: \$3.85.

THE PSALMS, A Prayerbook

The Prayer Book of the Ancient Church
Approved English translation with
Latin text authorized by Pope Pius XII.
Foreword by Rev. W. H. McClellan, S.J.

A prayerbook suited for all ages and groups, all walks of life, men, women and children. The Psalms are divinely inspired prayers cherished by the Ancient Church and most inspiring for the people of today. The text has been arranged with a topical index, commentary and reflection after each Psalm for devotional purposes. Size: 4½ x 7 inches. 450 pages. Per copy: \$3.85.

THE NEW ROMAN MISSAL

A complete Latin-English Missal by Father Lasance for use at daily Mass. With an illustrated study plan "Read Mass with the Priest" by Very Rev. Msgr. W. R. Kelly, Ph.D. Throughout the Ordinary and Proper parts, simplified directions make it easy to use this Missal.—The Rubrics, or directions are set in type different from that of the text, to guide the reader.—Explains the ceremonies of High, Low, and Requiem Masses.—When to Stand, Sit, Kneel, etc. Also contains prayers for every purpose. 1852 Pages. Size: 4½ x 6½ inches. Imitation leather, red edges. Per copy: \$5.75. Also available in bindings up to \$16.00.

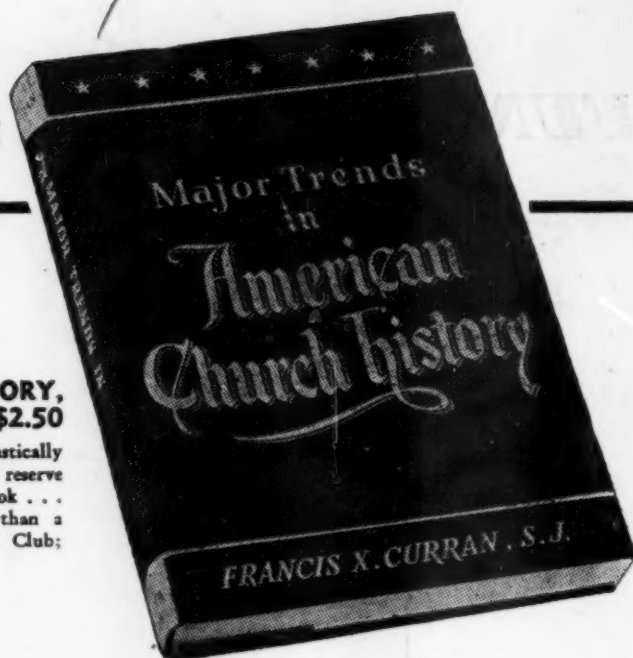
BENZIGER BROTHERS, Inc. 26-28 PARK PLACE
NEW YORK 7, N. Y.

Boston • Chicago • Cincinnati • San Francisco

Recommended books for interested readers

1. MAJOR TRENDS IN AMERICAN CHURCH HISTORY, by Francis X. Curran, S.J. \$2.50

A general survey of the history of Christianity in the U. S. Enthusiastically received by Catholic critics: "outstanding . . . recommended without reserve to all thoughtful readers . . . teachers of religion should know this book . . . the ease of expression that makes the perusal rather a recreation than a study . . ." Selected book of the month by the Cathedral Book Club; recommended on its national list.



2. IN HIM WAS LIFE, by John P. Delaney, S.J. \$2.75

Fine spiritual reading for priests and laity. 58 discussions on the Sunday and Holy Day Gospels. Highly recommended by critics. Rated excellent by *Books on Trial*.



3. KNOW YOUR KING, by Robert F. Grewen, S.J. \$2.00

Recommended on the 1947 Catholic Lenten Reading List. Eighty-seven reflections on the life and example of Christ, following the plan of the Spiritual Exercises of St. Ignatius.



4. THE FOLLOWING OF CHRIST \$1.75

The famous classic, now in its ninth printing. This is the translation of the *Following* as written by Gerard Groote—not as edited by Thomas à Kempis.

AMERICA PRESS

70 East 45th Street, New York 17, N. Y.

Please send me the books whose numbers I have encircled.

1 2 3 4 5 6 7 8 9 10

☐ I enclose \$..... (postage free)

☐ Bill me, plus postage

NAME

ADDRESS

CITY

ZONE..... STATE.....

5. THE NEWMAN LIBRARY \$9.00

The five books listed below, all compiled and edited by Daniel M. O'Connell, S.J., regularly selling at \$2 each, are now offered as a Newman Library at a special price of only \$9.00.

6. THE IDEA OF A UNIVERSITY \$2.00

Cardinal Newman's great prose masterpiece—a treatise on education, literature, science and their bearing on life and conduct. Arranged for private study and for use in college classes.

7. PRESENT POSITION OF CATHOLICS \$2.00

Nine lectures on religious prejudice, delivered by Newman in England in 1851, make up a volume marked by humor, satire, brilliant analysis and unequalled style. Arranged for use in college classes and for private reading.

8. FAVORITE NEWMAN SERMONS \$2.00

Thirty of the Cardinal's sermons selected to show his style and to serve as examples of sacred oratory. The best and all the favorites in one book. Superb for spiritual reading.

9. KINDLY LIGHT \$2.00

Several hundred meditative passages—all extracts from Newman's *Plain and Parochial Sermons*, converted, with slight changes of text, into prayers or reflections leading to prayer for thoughtful readers.

10. HEART TO HEART \$2.00

A companion volume to *Kindly Light*. A compilation of short and, for the most part, literal extracts from Newman's sermons, translations and personal prayers.



America Press · 70 East 45th St., N. Y. C. 17

